

# BOSTON RECORDER.

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No. 29.—VOL. IX.

SATURDAY, JULY 17, 1824.

Terms, \$3.00 a year, payable in 6 months, To Agents, every 11th copy gratis. {or \$2.50 a year, if paid in advance.}

## LITERARY.

*Practical Treatise upon the Authority and Duty of Justices of the Peace in Criminal Prosecutions.* By Daniel Davis, Solicitor General of Massachusetts. Boston, 1824. 8vo. pp. 687.

The design of this work is excellent, and its execution no way inferior to the design. The principal object of the author is to furnish a complete guide to justices of the peace in criminal prosecutions. It contains in the first part, ample directions in these proceedings in every stage of the process. They are principally selected from common law authorities; much of them, however, is original, and founded upon the present practice, as settled in the Supreme Judicial Court of this State. The directions relative to taking bail, and returning the process into court, and the taxation of costs, are full and accurate, and will probably be the most useful part of the work. The correctness, want of information, and of punctuality in the justices of the peace, in this respect, have occasioned serious inconveniences and sacrifices to the government. This part of the work will be regarded by the profession as supplying a want they have doubtless often experienced.

*Lit. Gaz.*

*Conversations on Common Things; or Guide to Knowledge; with Questions.* For the use of Schools. By a Teacher.—Boston, 1824. 12mo.

It is not easy to say of what this little book is, except by selecting subjects from the letters. There are nearly three hundred topics, some or less interesting, upon which a mother and her daughter converse in a very intelligent and intelligible manner. We are gratified with finding an American writer, who duly estimates the importance of giving to children such knowledge as will be actually useful to them, instead of filling their minds with vague, and therefore useless notions of subjects, which are not accommodated to their age. We do not mean to imply that this point has been hitherto wholly neglected; but that our school books are generally very deficient in facts which children can understand, and which are directly adapted to tell them what they most need to know. How much time is spent in teaching them to read mechanically, political, moral and theological speculations, in poetry or prose, which really give them no knowledge at all. To form their minds rightly, they need descriptions of such things as actually exist, and not learned discussions, nor abstract speculations, nor imperfect rudiments of sciences, which cannot yet be learned. Whoever considers how limited their knowledge is, will easily be aware that they are incapable even of increasing it many, if not most, of the lessons which compose their books for reading.

*Lit. Gaz.*

*Evening Entertainments, or Delicacies of the Manners and Customs of Various Nations.* By J. B. Depping. Third Edition. 1821.

In our review of Worcester's Sketches, we took occasion to recommend works of this character, as highly deserving of more attention than they receive. We are gratified with finding another before the public, which, though less elaborate in its construction, and less classical, is well adapted to its purpose. It embraces that part of the information contained in the Sketches which is peculiarly suited to children; but there are few persons who would not be entertained and instructed by reading it. The style is familiar and interesting, the descriptions are comprehensive and just, and the morality is amiable and correct.

It purports to be an English work; and it contains the following notice from the London Monthly Review.

"We are told by a Mr. Depping, that he proposes to unfold all the advantages which the teaching of Geography is capable of furnishing parents and instructors of youth; and in pursuance of this plan, he has written a series of conversations, in which an intelligent father is supposed to describe to his children every thing remarkable which he has learned or observed in the course of his travels. The dialogues therefore impart so much general knowledge and amusing information, that we think the author has not only established his proposition, but has produced a very entertaining and valuable book for children."

We fully concur in this commendation, and should think the work deserving of more critical attention, were it an American production, or one very recently published in our own country. [ib.]

*Mental Improvement; or the Beauties and Wonders of Nature and Art.* In a Series of Instructional Conversations. By Priscilla Wakefield.

This is still another work somewhat resembling that above described. It has passed through many editions in England and in this country; and we are justified in introducing it to the attention of our readers only by the fact, that books of this sort are too little read, and are really scarce, when compared with the worthless stories which help children to waste their time. A work of this kind is distinguished by the number and variety of useful and interesting facts which it communicates, is worth many thousands of the common nursery books of equal cost. When we speak of it as interesting, we mean that most children above ten years of age, would receive pleasure enough from reading it, to lay aside any story or romance, till this was completed. We cheat our children most barbarously, by multiplying before them numerous, clothed in an enticing dress. There can be no excuse for this. We but little promote their present intellectual pleasure, and add nothing to their stock of such knowledge as will ultimately be useful. It is altogether a matter of deception, except so far as regards the external appearance. Let children have books of the character indicated by the above title, sufficiently well printed and bound, and we shall hear no demand for the idle tales that are "made to sell."

The printing and paper of this edition are disgraceful. We repeat, that all works of this kind should be executed in a handsome style; and that parents need then never believe that their children will prefer the gossamer fables which they are now so liberally supplied. [ib.]

## SICILIAN LITERATURE.

The "Biblioteca Italiana" for 1823, contains an account of the literary productions furnished by Sicily in 1821 and 1822. It does not appear that literature is much encouraged or cultivated by the Sicilians. In those two years, according to this account, only about fifty-six works were published. Sicilian Literature is equally poor in its journals. There is a publication called "The Iris," a journal of sciences, letters, and arts; but it is not very extensively got up, being principally composed of extracts from foreign journals. The "Abile," which served as a literary gazette for Sicily, was so badly supported, that it ceased at the 12th number. The "Journal de Medicine," in which are published the observations made at the great Hospital of Palermo, may be interesting to the class of individuals for which

it is intended. There is no contest in the career of the drama. In the years 1821 and 1822, there were produced only two melo-dramas. The greater part of the works which issue from the Sicilian presses, relate to antiquities and the fine arts.

*PROSE BY A POET. Two volumes. 12mo. Longman & Co. London.*

This is a very pleasing little work, consisting of a number of light essays which it seems "have been thrown off" by the author, (who is understood to be James Montgomery the editor of several popular poems,) "at long intervals and principally on private occasions, during the last ten years." The pieces are generally, (or at least those of them that we have read,) what we might fairly expect from their title, sentimental, imaginative, and written, or rather warbled we might almost say, in a very easy and graceful style. And what is something better than all this, there is a vein of gentle and amiable piety running through the whole, which makes them quite charming to our moral taste.

The first essay, entitled "Pen, Ink and Paper," is full of as lively and fanciful thoughts & images, as were ever sprinkled upon a snowy sheet of Bath Post or Amies best.

"The Moon and Stars, a fable," we think, as fine a piece of "poetic prose" as we could wish to read on a summer's day.

"Common Place" is a fine illustration of a trite but consoling truth, that common things are best, and our author proves his point in the several instances of air, light, food and health, and proceeds in a pleasing moral strain.

There are several other pieces in these little volumes, which are very nearly if not quite as good as those which we have just noticed. "THE LIFE OF A FLOWER, BY ITSELF," for instance, is as charming and fanciful a piece of autology as we could reasonably expect a violet to write. And "THE ACORN, AN APOLOGUE," is quite as good in another and better way. [Lit. & Eccl. Mag.]

*History of North American Colonies.*—The Port Folio states, that Mr. Small has in the press, a history of the Colonies planted by the English on the continent of North America, from their settlement to the commencement of that war which terminated in their independence, which is understood to be from the pen of Chief Justice Marshall.

*Conversations on the Bible.*—A second edition of this work, in two volumes, enlarged and improved, has recently been published by Harrison Hall. It is the production of a lady in Philadelphia, whose mental attainments are of a high order; and from our knowledge of the first edition, we do not hesitate to recommend it, to all who wish to cultivate an acquaintance with the Scriptures, especially to our female readers, and more especially to the young, amongst them. [ib.]

*Flavel's Sacramental Meditations.*—This work has just been re-published in Richmond, Vir. from the Sixth London edition of Flavel's works, by Mr. Joseph Martin.

*THE TEACHER'S MANUAL; or, Hints to a Teacher on being appointed to the charge of a Sunday School Class.* By W. F. Lloyd. 18mo. pp. 131. London, 1824.

If a minute acquaintance with all the duties which appertain to the office of a Sunday school teacher, united to a discriminating judgment, and an ardent zeal, could qualify an individual for the authorship of this little work, then did the committee of the London Sunday School Union wisely select Mr. Lloyd to fill that office. With commendable diligence and perseverance he has, for many years, discharged the duties of Secretary to that noble institution, and in complying with the request of the committee to prepare this "Manual," he has laid them, and Sunday school teachers generally, under a new obligation.

Mr. Lloyd is favorably known in England as the author of a "Bible Catechism;" and some smaller productions of his pen, which, like the one before us, are distinguished for their spirit of deep piety, and catholic liberality.

The author has politely favored us with a copy of the "Teacher's Manual," and we hope his benevolent wishes will be gratified, by its early introduction into all the Sunday schools on this side of the Atlantic.

Out of the voluminous materials which the improvements in conducting Sunday schools have furnished, it was no easy task to select, and judiciously arrange, in a small compass, the most essential rules and principles to guide the teacher in the discharge of his important duties; and at the same time, to deliver these instructions with an air of mingled kindness and authority. This, however, Mr. Lloyd has accomplished in a manner which, we think, will be highly acceptable to at least a very large proportion of the "ninety thousand teachers," who might be benefited by a perusal of his book.

The "Teacher's Guide," has raised a lasting monument to its author's benevolence, and the name of JAMES will be associated with that of RAIKES, as a benefactor to Sunday schools; but neither the "Guide," nor the many excellent "Hints" which have been given to teachers, will render the "Manual" scarcely less a desideratum. The "Guide" is more eloquent and animating, but the "Manual" describes the duties of the teacher more minutely; both having the same general object in view, are in some respects similar, but still may be recommended for their respective excellences. [Am. Sun. Sc. Mag.]

*SUNDAY SCHOOL GLEANINGS: containing Brief Memoirs and Interesting Anecdotes of Sunday School Children.* From the Second London Edition, with considerable Additions. By a Sunday School Teacher. 18mo. pp. 215. Philadelphia, 1824.

A judicious writer has well remarked, that "there is no need of supposing that children require the interest of continued and eventual narrative, more than adults." In this sentiment we entirely concur. In selecting books for Sunday schools, the teacher, or parent, should have regard to a due proportion of narrative and direct communication. There should be placed in the hands of children, not so much of the former as to produce satiety nor so much of the latter as would render it tedious. Indeed, we have no wish that either teachers or scholars should become mere story readers, even though the narratives have a religious cast.

The contents of "Sunday School Gleanings" are clearly enough expressed in the title page, and will be read with pleasure, and we trust with profit. We recommend the volume for Sunday school libraries, and as a reward book; but more particularly to those good people who have never yet given their aid to Sunday Schools. They would in this little volume find a collection of facts, which would well repay the perusal, and from which they could not rise without some kinder feelings toward the institution which could bring to their view so many trophies of its victory over the aberrations of human depravity.

A small portrait of Robert Raikes, the founder of Sunday schools, accompanies the volume, which is a reprint from the London edition, with some additions. [Am. Sun. Sc. Mag.]

*A three quarter length Portrait of ROBERT RAIKES, the Founder of Sunday Schools; engraved in the first style, from a family picture by the celebrated ROMSEY. London, 1823.*

This is a very elegant portrait of the celebrated Founder of Sunday Schools. The following extract of a letter from Mrs. RAIKES, will afford the best testimony as to the correctness of the portrait; she observes, "I am extremely pleased with the engraving; I think it is a very fine specimen of the art; and what is of great consequence, the resemblance is most accurately preserved."

ROBERT RAIKES was born at Gloucester, England, in the year 1735. His father was the Printer and Proprietor of the Gloucester Journal, and to this business the subject of this Portrait succeeded, by which he is said to have acquired a competent property, which he freely devoted to the cause of benevolence.

The incident which led to the establishment of Sunday Schools is thus related.

One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, Sir! if you were here on a Sunday, you would pity them indeed, we cannot read our Bible in peace for them." This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. At this important moment, (to use his own language) the word "try" was so powerfully impressed upon his mind as to decide him at once for action, and he accordingly hired a woman in the neighbourhood to teach the poor children on Sundays, and thus commenced the first Sunday School.

When the utility of Sunday Schools had been tried, in the city where they originated, about 3 years, Mr. Raikes took measures to establish them in other places, and before the close of his valuable life, which occurred in his native city, on the 5th of April, 1811, he had the exhilarating satisfaction of seeing Sunday schools for Three Hundred Thousand Children established throughout the British Empire.

The number of Sunday scholars now in the world, is more than one million, conducted by nearly one hundred thousand teachers.

A biography of this distinguished individual would, doubtless, be highly interesting to our readers, and we shall prepare one for a future number, having room at present merely to add, that a few copies of Mr. Raikes' portrait have been received by the American Sunday School Union, & are for sale at the Depository. The price of proof impressions is five dollars, and of prints \$3. [Am. Sun. Sc. Mag.]

## RELIGIOUS.

### SABBATH SCHOOLS.

#### AMERICAN SUNDAY SCHOOL UNION.

The period is rapidly hastening, when the praises of the Almighty will be the employment of nations. To this glorious consummation does every measure tend which bears the impress of divine approbation. Clothed with the experience of more than forty years, Sunday Schools are brought to this unerring test, and receive the sanction of divine wisdom, which pronounces them "very good."

Of the benefits which Sabbath schools have conferred upon our world, no estimate can be formed in time. Their consequences and their blessings reach through eternity; and until the awful scenes of the final day shall disclose to our astonished view, not only the actions, but the very motives of all mankind, we can form, even with the eye of faith, but faint anticipations of their results. Millions of children and youth have been rescued from the paths of vice, and snatched as brands from the burning.

But notwithstanding all the achievements of Sunday schools in the cause of benevolence, and their undisputed claims upon public favour, their influence is only partial. Our country still spreads before us a wide uncultivated field.

It is now more than four years since the formation of a general Sunday School Union, in the U. States, has been an object very dear to many active Sunday school teachers. With such persons it has been a frequent topic of conversation, and a subject of prayer. The first public notice of this subject that we remember to have seen, is contained in the Annual Report of the New York Sunday School Union, published in May, 1820.

The committee, after alluding to the principles and plan of the American Bible Society, expressed themselves in nearly the following manner:—

"Equally catholic in its principles, and simple in its design, the Sunday school system would be greatly benefited by such a union. The vast amount of facts and information which could thus be embodied with precision, and presented annually to the public, would afford a powerful and irresistible appeal to their patronage and support. Your committee do not perceive that any serious obstacle exists to prevent the prosecution of this enlarged plan, and they would rejoice if this hint should lead to the opening of an immediate correspondence with the principal societies in the U. States. In addition to the strength, and consequent superior efficacy of combined efforts, your committee will add one other result, which they hope will have its full weight upon all such as have hitherto with the most upright intentions, opposed a general union; that is, the great saving of expense. On the disjointed plan, the expenditure is twice, in many cases three times as much, as it would be, were the funds all united. The cost of books it is well known, is proportionally less, as the number of copies is increased. That which would cost six cents in a single society, may be had for two, or at most three cents, in a larger edition, such as a general union would require."

If then the formation of a General Union was expedient and necessary, the inquiry may be made "Why should it be located in Philadelphia?" Next to the important circumstance of the central situation of Pennsylvania in the Union, and its close connexion with the western states, both by its locality, and the intimate and long continued intercourse of the inhabitants; an argument in favour of this location, (and the only one we shall adduce at present,) may be drawn from the fact, that the Philadelphia Sunday and Adult School Union was the largest institution of the kind in our country. Three years ago it had auxiliary Unions in eleven different states, and the number has since greatly increased, as may be seen by the

following Table; showing the number of schools, teachers, and scholars in connexion with the Philadelphia Sunday and Adult School Union in each year, from its organization, to May 1824.

Years.	Schools.	Teachers.	Scholars.	Total T. & S.
1818.	43	556	5,970	6,526
1819.	129	1,431	12,306	
1820.	227	2,653	19,451	
1821.	313	3,724	24,218	
1822.	402	4,197	31,297	
1823.	513	5,012	37,993	
1824.	723	7,300	49,619	56,919
Increase of teachers and scholars in six years.				50,393

It will be seen by the above statement, that at the time the American Sunday School Union was organized, there were nearly fifty-seven thousand teachers and scholars in the schools of the Philadelphia Sunday and Adult School Union and its Auxiliaries.

It is of the utmost importance that all the friends of Sunday schools in our country, should unite to promote the grand object of the American Sunday School Union, which was intended, and is believed to be, established upon the most enlarged Christian principles. "If we cannot reconcile all opinions let us 'try' to unite all hearts." Let us pray more unitedly, and more earnestly for that holy love which will enable us "to keep the unity of the Spirit in the bond of peace," which will enable us, when we cannot agree in opinion, to differ amicably, "in honour preferring one another." Let Christians of every name bring all their energies to this holy contest against sin and Satan, and cease not, until all that are ignorant and out of the way, have been instructed in "the Holy Scriptures, which are able to make them 'wise unto salvation through faith which is in Christ Jesus;' until they are brought into the way of truth and righteousness, even into the fold of the great Shepherd. Let us all remember with holy and ardent desires, that prayer of our blessed Lord, (nearly the last which he uttered on earth) "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in thee, thou in me, that they may be made perfect in ONE." [Am. Sun. Sc. Magazine.]

*Plan for the improvement of Sunday School Teachers, in religious and literary knowledge.*

"There is an evident deficiency both in the ability and mode with which many teachers convey their instructions; it is therefore of great importance that they should seriously consider the subject, and adopt such measures as their opportunities and circumstances will permit, to insure their own advancement in knowledge, and to acquire superior methods of imparting this knowledge with facility to others. The means I would suggest to their attention is, that the teachers of each Sunday School, or of two or more Schools, should unite themselves for the purpose upon a plan similar to the following;" &c.—[London Journal of Education.]

Note.—"This plan proposes that the teachers meet for a few hours every week, for mutual instruction; one being selected as a leader of the class; the method of proceeding is, to read three or four pages, and make remarks on works of the following character,—"Notes on the Holy Bible,"—"Watts on the mind,"—"Scripture Geography,"—"English Grammar,"—"Rhetoric,"—"Addresses to Children,"—"Watts's Logic,"—"Lock on the Human Understanding,"—"Watts's Philosophical Essays,"—"Locke on Education,"—"Watts on the Passions," &c.—[Journal of Education.]

We are pleased to remark that this plan has been adopted, and is about to be carried into practice by one of the schools of our union. [ib.]

#### SABBATH SCHOOL MONTHLY CONCERT.

Among the Institutions of the day, Sabbath Schools rank in importance, next to Missions. Now there is a "MONTHLY CONCERT" for the latter, but none for the former. And why should there not be? Will it be said that the "Monthly Concert" which we now have, was designed to embrace particularly all charitable associations? Such was not its original design. It was instituted with an express reference to Missions, and it is hoped that it will be restricted to that object. Will it be said, that Sabbath School Teachers are now generally in the habit of meeting once a month for prayer and conversation on those subjects which lie near their hearts? This is true, but would it not be better to meet, at one particular time in a CONCERT OF PRAYER FOR SABBATH SCHOOLS, with all our fellow laborers throughout the Christian world? There is something delightful in the thought; and the benefits arising from such a measure, need only be mentioned to be seen. The mere consideration, that ONE HUNDRED THOUSAND Teachers, in every part of the Christian world, together with many other friends to the institution, are assembled at a particular hour, to lift up their joint desires to God, for a blessing to rest upon them and the children of their care, would animate, and strengthen, and give life and ardor to all the faithful. And what blessing might they not expect? Would not a God of love look down from heaven, and hear & answer their supplications, by giving them more union of spirit,—more grace and strength to discharge their duty,—and by crowning their labors with greater success.

While the writer believes in the practicability and importance of the measure, he cannot close these remarks, without venturing to mention, *The Second Monday in every Month*; and this he does, not with the least intention of dictating to those who are wise in projecting schemes of utility to the world, but merely to draw the attention of Sabbath School Teachers to the subject; and he hopes that the Editors of the American Sabbath School Teacher's Magazine, and of the American Sunday School Union Magazine, and Editors of other religious publications, will give it a more full discussion in their respective papers. [Sabb. Sch. Visitant.]

#### For the Boston Recorder.

LETTER FROM MR. FISK, TO A CLERGYMAN IN THE VICINITY OF BOSTON.

Jerusalem, Feb. 20, 1824.

My dear Brother,—I have lately received an interesting letter from a highly valued correspondent, and I think some extracts from it may be gratifying to you, and perhaps also to our other friends. Dr. Kennedy, the writer of the letter, is a Surgeon connected with the British troops in the Mediterranean. He is of the Scotch Church, and he and Mrs. Kennedy were our constant hearers and intimate friends in Malta. They left for the Greek Islands about the time that I left for Egypt. The letter is dated "Cephalonia, Nov. 8, 1823."

"My dear Sir,—We have heard of you from Mr. Temple that your success has been great in distributing the Scriptures in Egypt, but we are so much out of all religious society, that we know nothing of the particulars of your journey. We have few or no journals sent us, and though C—

is a faithful and excellent correspondent, the news of the little Christian Society at Malta chiefly occupies his attention. This is perhaps as it should be, for it is better to enter heartily into the little things in which you are engaged yourself, than to sit planning grand politico-Christian views, while little or nothing is done towards their accomplishment. We have already lived, since we left Malta, in four different Islands. We have certainly seen a good deal and made many observations, but my official duties have been so great that I have been able to do but little good. I sold several Bibles in Paxo and commenced giving activity to the little Society there—when I was removed to Santa Maura. I sold Bibles there too, and had prevailed on the men of influence to have a meeting to form a Bible Society, when I was ordered here. I have lain quiet for some time, owing to various reasons, till lately that I have sold 25 dollars worth of Bibles and have spoken to Mr. Regent about a Society, and written to Mr. Lowndes for books. If I continue here for some time, which at present appears probable, I shall, I hope, be able with the blessing of God, to excite the attention of the Greeks to this most important subject. I have also distributed a great number of the tracts printed at Mr. Temple's press, and in some instances with marked advantage. In Santa Maura, the "Diaryman's Daughter," printed at your press in Malta, gave so much delight that some of the highest men in the place carried it in their pockets, and read it or showed it to one another, and Dr. Politi, the Superintendent of all the Ionian Lanciastran schools, wished it introduced into them, with the addition of a vocabulary to explain the more difficult words. Since we came here, we have had Professor Bambas as our Teacher of Greek. He left the Morea some time ago on account of dissensions, and employs himself here in teaching a school. He is one of the most enlightened Greeks I have seen, and remembers you and Mr. Parsons with much affection. He intends writing to you.—I am beginning to sell Bibles here, for at first I thought I should effect nothing. I have within the last fortnight sold four copies of the Septuagint at five dollars each, and have written to Mr. Lowndes for copies of the Italian, French, English, Greek and Hebrew Bibles. I have been engaged within these two months past in teaching three Deists and one nominal Christian, the doctrines of Christianity. They have all given instruction, but it does not appear to have made any serious impression on any of them except one, who, I trust, will finish by becoming a real convert to Christianity. They are all officers. We have had Lord Byron here for these two months, who is on his way to aid the Greeks. I have had several long and very interesting conversations with his Lordship on the subject of religion.

There is an ample field in these seven Islands for several missionaries. The people are ingenious, lively, and many of them intelligent, but in every thing that relates to the doctrines of Christianity and much more to the practice of them, they are lamentably ignorant. There is not a priest in the whole island accustomed or capable of giving what we call a sermon, and Bambas, who has preached twice since he came, offered to teach gratuitously the ancient Greek and the grammar of the modern to as many priests as would come to him, but only one priest came.

You and Mr. King must have seen many things to increase your knowledge and experience of life in your frequent wanderings, nor can you have failed to improve in Christian grace and knowledge. Wherever you go you carry with you our constant sincere wishes and frequent prayers for your temporal and spiritual health and prosperity, and for your great success in the cause in which you are engaged. You have the consolation of reflecting, that while others toil for honors or riches, or for things that perish in the using, that you, while hunger or fatigue assails you amidst the arid sands or trackless deserts which you traverse, are engaged in a cause which comprehends eternity, and that every, even the least effort you make to promote it when done in a proper spirit, will be counted to you as a treasure laid up in heaven, which will never fade or perish, and that while we are engaged in the service of a great earthly king, you are engaged in the service of the King of kings, and the Lord of glory. Let these considerations animate you, and faint not, nor be weary, for you shall in due time reap your reward. Accept, both you and Mr. King, the sincere and Christian regards both of Mrs. K. and myself. I conclude, praying that our Gracious Master may preserve you in health of body and unwearied energy of mind, and make you diligent, active and successful in his service."

Such a letter from a Brother Missionary, would have been encouraging, but from a military friend, it comes with peculiar interest. It would indeed be lamentable, considering the religious character of Britain & the number of men employed in her army and navy, if there were no pious men to be found among them. I have no means of forming an estimate as to the number or proportion of officers or men, who are truly pious, but I believe the number is considerable, and that it has rapidly increased within a few years. Those who have become pious are very active in efforts for the salvation of their companions. Is there any class of men in our army or navy of whom we can say this? Is there even a little leaven to be found? If there are any who profess to be religious, do they let their light shine, and openly and boldly serve their Lord? America is making a grand experiment in the eyes of the world, and one question at issue is whether a nation can be religious without a national religion. Let Christians in the U. States reflect what effects would probably be produced in the world if the spirit of pure primitive Christianity should prevail in the Congress, and in the Army and Navy and among Mercantile and sea-faring men, and let the thought of it rouse them to earnest and united prayer, and so far as they have opportunity, to vigorous and holy efforts for the production of so desirable an end. I feel more sensibly on this subject since I have had opportunity to observe what effects are produced and what impressions are made on foreigners when our vessels visit their shores. Our countrymen are not generally wanting in patriotism, and I apprehend that those who have left their country are more sensible how much better they love it, than those who still enjoy all its privileges. Now let us show our patriotism by vain boasting, but by praying that God will save our nation from corruption and thus preserve our privileges; not by attempting to prove that Americans are better than other men, but by attempting to make them better. O that God may bless my country and my countrymen. How should I rejoice to hear that the headmen in politics, literature, commerce and arms, were becoming the humble and devoted servants of Christ. Let us often pray, my dear Brother, and let us call on our Christian friends to pray that we may be distinguished, not by a national religious establishment enforced by law, but by a national religious character exhibiting, in every department the truth and purity and efficacy of the gospel. In your supplications I am sure you will not forget your very affectionate Brother.

FLYNN FISK.



## MISSIONARY.

### PALESTINE MISSION.

From the New York Observer.  
Letter from Rev. Flinck, Missionary in Palestine, to his friend in New-Haven, Conn.

Jerusalem, Dec. 22, 1823.

My dear Sir,—I have to thank you for your acceptable favour of Nov. 25th, 1823. It reached me in Cairo last March. I have not yet seen the bearers, though I had the agreeable intelligence three weeks ago of their arrival at Beyrout. Brother King is with them, and was well when I last heard from him. Your letter gives me some hope of one day seeing you in the East. We have now apartments to which we can invite you in Malta, Beyrout, and Jerusalem. Perhaps before you arrive there will be also other stations. Probably you will find some of us ready to travel with you. I would be very glad that some Christian travellers from America should pass through this country, and it would give me peculiar pleasure to see yourself. It seems to me now that one might very well come from America to Malta the latter part of summer, make the tour of Egypt in the winter, pass through Syria in the spring, then visit Smyrna, Constantinople, Greece, and Italy, and return home. It is true, it will require some time, and money, and some patience and perseverance, some courage and good health. If you come to Turkey, you must be ready to travel as you can, to ride a camel, a mule, or an ass; to sleep in the dirt among vermin, and in apartments which a Connecticut farmer would scarcely consider fit for his swine, to sit down quietly among lordly Turks, and lawless Bedouins; to meet with falsehood, hypocrisy, ignorance, stupidity, and folly, united with pride, avarice, and meanness; to be cheated by almost every man you meet; to eat and drink, not such good things as you have been used to, but such as you can find; to meet continually with little vexations, and yet to go through the country contented, cheerful, happy, and without any difficulty worth naming. But now, formidable as some of these things may look on paper, one may still get along very well by taking things quietly, watching favourable opportunities, and making the best of every thing. And when a journey is once over, it makes very little difference whether it was performed in a steam boat or an Egyptian canjady, in a stage coach or on a mule; whether one slept in a palace or under a hovel, on a soft feather bed, with clean sheets and an elegant counterpane and curtains, or with only a coarse blanket spread on the ground; whether you have dined at a gentleman's table every day, or joined an Arab in pulling a fowl to pieces with your fingers, and using your hand for a spoon. Brother King, though you know his health is feeble, is still used to all this, and I believe enjoys quite as good health as he did when in America. But a journey of this sort now and then gives a fine relish for better accommodations afterwards. Besides, it makes us grateful, (at least it should do so) for our innumerable comforts, by showing us the condition of vast multitudes of our fellow creatures. Ah, my dear Sir, how few, how very few, of all the millions that live on earth are blessed with either the temporal or spiritual blessings which we enjoy! Are we duly sensible of this, and does it fill our hearts as it ought with gratitude? My eye often affects my heart, at least my sensibilities are touched. Oh, that a deeper and more practical effect were produced on my heart, rendering it more compassionate, generous, and benevolent.

Believe me ever your affectionate friend and brother in Christ Jesus,  
FLINCK.

Extract of a Letter from the Rev. Jonas King, Missionary to Palestine, to the Editor of the Observer.  
Jaffa, 7th March, 1824.

It is now about a month since I left Jerusalem for this place, during which time, I have been occupied in reading or rather singing the Koran, with a muselman Sheikh who is a large dark looking son of Ishmael. He is a genuine follower of the False Prophet, and preaches to me Hell fire and damnation in such a terrific manner, that my blood sometimes almost runs cold when I hear him. His grand object is at present to make me give up the Divinity of Christ. He says "if you will only give up that point that Jesus Christ is God I shall be satisfied. You may love him as much as you please, but do not say that God was in him and he in God." I have given him an Arabic Bible which he is now reading. He seems to be much pleased with it, and says, "there are many good words in it." But the more I hear against Jesus Christ, the more I feel that my soul is united to him in love and that he is all in all. I often exclaim when I am alone, "Jesus thou art the son of the living God, thou art the Alpha and Omega, the beginning and the ending, thou art all in all, thou art worthy to receive adoration from all created beings in heaven and on earth. Worthy is the Lamb that was slain, to receive blessing, and honour, and power, and glory, for ever and ever. Dear brother, do you not find that Jesus Christ is every day more and more precious to your soul? I hope and trust this is the case. The time is short, we shall soon be with him and behold him as he is. Let us be faithful. Let us strive to glorify him on the earth, and oh, that we may be the means of bringing thousands of dying souls to the knowledge of his love.

Brothers Fisk and Bird are at Jerusalem, and are not without some trials. Four days after I left Jerusalem, they were taken by a band of Turks before the Judge, who sent them to the Governor, with orders to put them in chains. The Lord, however, delivered them from the mouth of the lion. The Pasha of Damascus has now sent for a copy of their firmans, and also a specimen of their books (Bibles) to examine. What will be the termination of all this, I know not. Let us pray for each other.

By a letter from Messrs. Fisk and Bird, dated Jerusalem, Feb. 26, 1824, it appears, that they were placed among soldiers, in an apartment under the Governor's house, because the Catholics accused them of distributing books which were neither Musulman, Jewish or Christian. They were released because they assured the Judge & Governor, that an Arabic Bible from the Convent, if examined, would be found to correspond with the books which they distributed. The Governor afterwards begged them to overlook what has happened, and gave them permission to continue the distribution of books. In four days from this time they sold 190 Testaments for about \$60.

### CHARACTER OF THE SANDWICH ISLANDERS.

Extract of a letter from Mr. Richards to his Brother, in Hampshire county, dated Lahaina, Oct. 29, 1823.

The chiefs are all, without exception, very large. Tamauri and Keo-pu-o-la-ni are much smaller than any other high chiefs on the islands. There are many who are larger than the King, and he weighs 266 pounds. The common people are very little larger than New Englanders. The reason of the difference between the chiefs and common people, is, that the former have enough to eat, while the latter go hungry. It is almost a universal fact, that the common people are scantily supplied with food. I do not think they are so athletic as Americans. From what I have seen, I should think them by no means extraordinary for their bravery, though the common people have such confidence in their chiefs that when led by them, they will fight desperately. They are naturally very credulous and unsuspecting.

They believe every thing they hear, no matter how improbable it appears. They are of a mild, peaceable disposition, have very few quarrels among themselves, and I do not think that they often deceive or cheat one another. Formerly they were extremely friendly and hospitable to foreigners; but they have been so exceedingly abused by traders that have come among them, that they have generally contracted a prejudice against them, and take almost every means they can devise to cheat and steal. There are some exceptions to this, for there are some who are publickly known to be the friends of foreigners. Many of them begin to make distinction in characters. I believe that a large proportion of the people are friendly to the missionaries, because they think they come to do them good, and not to cheat them. Among the 24 highest chiefs on the island, there is not one who is not professedly a friend, and I should place confidence in the friendship of all but two even in extremity. They generally are altogether void of gratitude for favours, and will be quite as likely to steal from a man who has just made them a present, as from any other person. There is no word in their language by which they can express any thing like gratitude. They all feel a reverence for respectable foreigners, & yet the former king had men appointed on purpose to steal from foreigners. The things stolen were all committed to his care, a part of which he kept, and a part he returned to the thief for his reward. The practice of employing thieves is still in vogue among some of the lower chiefs, but the king and principal chiefs, all disapprove of it. It was always esteemed a crime to steal from the king, and has always been punished by death.—Oracle.

### DOMESTIC MISSIONS.

Abstract of the Eighth Annual Report to the DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT, convened at Goshen, on the 15th of June, 1824.

Respected Fathers, and Brethren.—The Directors in making their annual report, would not be unmindful of the goodness of the great Head of the Church, in causing this society to flourish, and gradually to gain strength, through eight successive years.

The number of missionaries employed the last year, was eleven; viz. the ministers of North Bristol, Monroe, Weston, Bethel, Ridgebury, Stafford, Salem, East Lyme, Eastbury, Union and West Stafford. One of these has been settled since our last report, through the assistance dispensed by the Domestic Missionary Society.

One of the missionaries observes, I find by our records, that eight have been added to this church during the last year; three by letter, & five by profession; besides one who now stands propounded.

We had a Sabbath school here the last summer, consisting of about fifty scholars. Our female benevolent society lives and prospers. We are going on with our Sabbath school this summer, and on the whole things look favourable.

Another missionary remarks, "The society remains harmonious. Good attention is given to the word. But two persons, the last year, have been added to the church. Recently, two others have been brought to inquire, what must I do to be saved?"

The missionary at Ridgebury, Rev. Mr. Burton, mentions, "The past year has been one of the most interesting seasons to the people of Ridgebury which they have ever enjoyed. On this spot we have seen glorious triumphs of the Redeemer's cross.—In my report for 1823, I mentioned the state of this society was, and had been for years discouraging in the extreme. I often went to the sanctuary of God, with a distressed heart, enquiring within myself, who hath believed our report?—But to the praise and glory of divine grace careless sinners have been constrained to weep and pray; cold-hearted backsliders have remembered from whence they have fallen; and declining Christians have shaken themselves from the dust, and amidst tears and contrition, recovered that life and vigour which they seemed to have lost. Father and son, mother and daughter, have been seen weeping together. The work of reformation began about the first of April 1823, and continued until forty three immortal souls were hopefully liberated from Satan's captivity, and brought through grace to experience the liberty of Christ. All that were numbered among the hopeful converts, so far as we can judge, have been preserved from turning back to the world.

A fourth missionary says, "Our Sabbath school, the first ever known in this society, was very well attended a part of the season, and so well through the whole, as to induce a belief that good was done. From the time of my installation to this day, there has been no period, in which there has not been at least one or two persons here anxious for the salvation of their souls. This number has now increased. Within a few days, six or seven persons have been picked to their heart, and led to enquire with anxiety, what shall we do to be saved?"

Another of our missionaries says, "I hope I am not labouring wholly in vain among this people.—Two young men have united themselves to the church the winter past, and two persons more are expecting soon to be propounded for admission.—The females in the congregation, yet maintain a cent society, a corban society, and have lately formed an association in favour of Foreign Missions. In the month of May a Sabbath School was commenced, as had been done three years before, and was continued until October, in which there were forty to sixty scholars. It is also in agitation to commence one again, and also a Bible Class, this summer."

In the report of another missionary, it is mentioned, "Two members have been added to our church the last year. At present there appears to be a spirit of prayer among our people. I am making some small efforts to raise a fund, but should I succeed, it will be some time before it will be of much advantage."

A missionary says, "During the winter months we enjoyed a small effusion of the Divine Spirit. For several weeks, there were a considerable number who appeared anxious for their souls. Within a year, and principally within the season last referred to, about twenty who have attended on my ministry, have expressed a hope that they have passed from death unto life."

It is a subject of much gratification to your Directors, that the Missionaries we have employed, have very generally promoted Sabbath schools in the places where they have laboured.

Closely connected with this means of instruction is the establishment of Bible Classes among the youth of both sexes. Your Directors would greatly rejoice if both these institutions were firmly established in every waste place of our spiritual Zion.

If the waste places in our State were rapidly diminishing in number, we should have the cheering prospect of being soon relieved from this peculiar call upon our benevolence. We trust that they are not as numerous now, as when your Society was first organized; yet it is true, that there are now places too feeble to support the preaching of the gospel, which a few years since were healthy and vigorous. Where two of these are contiguous, there seems to be a relief at hand which may be applied, although the habits of our people are to a great degree in opposition to the application. It has not been customary in the Congregational Churches, for one Pastor to be settled over two parishes; and probably in the early history of New England such a case did not occur; yet when we consider the great variety of causes which now operate in the division and sub-division of Ecclesiastical Societies, it is a question which we think ought well to be weighed, and examined in all its bearings, whether it would not be expedient to introduce a plan of that kind, particularly among feeble parishes, and in this way provide for the permanent supply of pastoral labours.

It is a circumstance which will give pleasure to the Domestic Missionary Society, to be informed

that the contributions to our funds the last year, have been greater than in the year preceding.

The manner in which the funds placed by the churches, at their disposal, have been appropriated by your Directors, has been by the permanent establishment of the Missionaries as Ministers, over the societies where they have laboured.

In behalf of the Directors, TIMOTHY DWIGHT.

New-Haven, June 1, 1824.

### REVIVALS OF RELIGION.

Extracts from a letter published in the Western Recorder, from Rev. Charles G. Finney, Missionary of the Female Missionary Society of the Western District of New York, to one of the Officers of the Society.

Antwerp, 10th June, 1824.

"Dear Madam,—About the first of April, I received a commission from your Society, to labour for three months as a Missionary in the northern parts of Jefferson county. At each of these places, Antwerp and Evans Mills, is a small church. They had been so long destitute of preaching, that they were disheartened. On my first arrival my heart almost bled at the awful desolation that surrounded me. Rebellion against the blessed God, under almost every form, and in every shocking degree, stalked abroad with unblushing front, in defiance of Almighty authority, and in the headless and impious rejection of proffered grace and mercy. The streets resounded with imprecations; the mouths of multitudes were filled with 'cursing & bitterness,' & it was too obvious that 'destruction and misery were in their ways.' In view of this state of things 'my soul was sick,' and I commenced my labours amongst them with plain dealing, and denounced the terrors of the Almighty against them for their impious wickedness, & ruinous rejection of the gospel of God's dear Son;—and O! to the everlasting praise and glory of his grace he it spoken, the dear Redeemer has not suffered your unworthy, inexperienced Missionary to labour in vain. On my first arrival at Evans Mills, the word seemed to be attended with immortal energy. Some were immediately smitten with conviction, and soon hopefully converted. As I continued preaching in that region, convictions and conversions multiplied—slumbering professors of different names arose and entered into the work—laying hold on the promises by faith, held up my feeble hands, and rejoiced to see the salvation of God.

"The blessed work, has been exceedingly powerful in the village of Evans Mills, indeed to the hopeful conversion of the great mass of the inhabitants of every rank and sex. It is now spreading in almost every direction, and O! we fondly hope and earnestly pray, that this whole region may behold the glory of God in the face of Jesus Christ. Antwerp is 13 miles from Evans Mills. The Lord has been so powerful at Evans Mills, I have found it impracticable to spend much time with this people,—in visiting from house to house, as yet.—There have been several hopeful conversions here however, and as I have now been visiting among them for two days, I find many cases of conviction.

From the Columbian Star.

I have had the pleasure of perusing a letter from the Rev. Mr. Moore, dated Detroit, (Michigan Territory), June 4th. He states that the attention to religion in that place has yielded a pleasing increase to Zion. He has generally preached twice on the Sabbath, and twice through the week, besides pastoral visitation and occasional preaching in Sandwich, 2 miles below Detroit, in Upper Canada. Much land remains to be occupied, and more labourers are needed. He is the only one, except two Methodists, in all the Peninsula, exclusive of the Catholic priests, and Mr. Ferry, of Mackinaw. He has been called to preach funeral discourses at the distance of 20 miles. Among the number of those who professed repentance towards God and faith in our Lord Jesus Christ, are two distinguished gentlemen of the Territory,—and many more who were, till lately, foremost in the gay and fashionable world.

Revival at Cambridge.—A pleasing attention to religion still continues in the Rev. Mr. Jacobs' congregation; sixteen have been lately baptized.

Revival in England.—The Wesleyan Methodist Magazine for May states, that in the Redruth circuit, Cornwall, more than 1000 persons had applied for admission in the Methodist Society, and that several in the mines were under deep concern. A letter from Alston, Cumberland, mentions that there had been a considerable addition to the societies, and that the work was still going on. Sowerby Bridge, near Halifax, and Norwich were likewise blessed with a revival. The Wesleyan missionaries at Shetland Isles, continue to be favorably received, and their labours are signally blessed. One or two chapels have been erected, and it is contemplated to erect others.

## BOSTON RECORDER.

SATURDAY, JULY 17, 1824.

### UNITED BRETHREN.

Facts collected from the records of the quarter, ending 1st of July, 1824.

Statement of Receipts and Disbursements for the last year.—Semi-annual collections in the Brethren's settlements, \$6,626—Donations, chiefly in Great Britain, \$24,709—Legacies, \$7,852—Other contributions, \$3,622—Total, \$42,809.—Disbursements, on account of Greenland, \$2,535—St. Kitts, \$4,958—Antigua, \$7,150—Labrador, \$2,622—North American Indians, \$1,294—South Africa, \$6,258—South America, Barbadoes, and among the Calmucks, \$1,037—Instruction abroad of 66 children of Missionaries, \$3,724—other objects, \$7,047—Total, \$38,985. Balance in favour of the Brethren, \$5,823. This balance, however, when applied towards the debt of former years, leaves an actual deficiency of \$7,695.

Circular Letter.—At the close of the year, a Committee, in behalf of the United Brethren, addressed a Circular Letter to their friends. This letter states, that the number of brethren and sisters employed in the Mission, at the commencement of the year 1823, was 171; that two new stations have been organized; that 62 missionaries have retired from activity, and 66 children of missionaries are abroad, at school, for whose maintenance the United Brethren are bound to provide.

They acknowledge with gratitude that their labours have been crowned with success during the year, in Greenland, Labrador, North & South America, the West Indies, and South Africa. In Greenland, they have the best hopes that the new settlement, proposed to be formed in the Southern District, will be successful. At Parimaribo, in Surinam, the mission among the negroes is remarkably prosperous. In the Danish West India Islands, and in Antigua, and St. Kitts, considerable numbers have been added to the churches. From Barbadoes, the last accounts excite hopes of a revival in that mission. At the Cape, the distress occasioned by storms and floods, and by a famine, which lasted two years, and caused inexpressible misery to the Hottentot population, has been relieved by most liberal contributions, both in England, Germany, and Holland, & by a good harvest.

They acknowledge the most substantial benefit in Labrador, Greenland, and the other missions, from the assistance of the British and Foreign Bible Society.

The Committee, together with the whole Elder's Conference of the United Brethren in true brotherly love, and the fellowship of Jesus Christ our Saviour. The Circular is dated Bethelsdorp, Sept. 12, 1823, and signed by LAURENCE WILHARDES FABRICIUS, and GOTTLIEB MARTIN SCHNEIDER.

Death of Badma.—Badma was one of the two Saisangs, or nobles of the Burat nation. The circumstances of his remarkable conversion have been before given in the Missionary Intelligencer of the United Brethren. A letter from J. I. Schmidt, in the last number of the Brethren's periodical publication, contains the particulars of his last illness and death. He died at St. Petersburg, after a consumptive illness of three months, aged 23 years. At his baptism, Prince Galitzin was his sponsor. Dr. Pinkerton was present. Prince Galitzin was greatly affected by the transaction, and could not refrain from tears. During his last sickness, Badma was constantly engaged in prayer to God, and in thankful meditation for the grace bestowed upon him. He begged forgiveness of Mr. Schmidt, for any thing in his past conduct which had caused him pain. He took leave of his attendants, and said he forgave all who had manifested opposition to him, and prayed that they might attain to the same grace which he had experienced. On the Sabbath, which was the day of his death, he appeared to be earnestly engaged in prayer, often raising his hands in an attitude of devotion, and exclaiming, "O Jesus, have mercy upon me."

Matthew Wied.—This faithful and laborious Missionary, having successfully labored in the missionary cause at St. Croix, 42 years, and being 80 years old, was about to return to Europe, with a view to spend his remaining days in the bosom of the Congregation.

Success of the Mission at St. Kitts.—During the year 1823, 94 persons were received into the congregation at Bethesda, and 45 admitted to the Lord's table; making the whole number of communicants 270; candidates and baptized, 365; besides at least 500, who earnestly inquire after the truth.

### A COMPARATIVE VIEW OF THE PRESBYTERIAN CHURCHES IN THE UNITED STATES.

The following table exhibits the Presbyteries, Ministers, Congregations, Communicants, and average number of Communicants, connected with the General Assembly of the Presbyterian Church.

Presbyteries.	Ministers.	Whole No. of Congregations.	Number of Communicants.	Average No. of Communicants.
Synod of Genesee.				
Niagara	6	22	251	11
Buffalo	6	48	603	12
Genesee	9	39	731	18
Rochester	12	21	621	29
Ontario	14	24	1302	54
Synod of Geneva.				
Geneva	24	36	2416	67
Bath	7	30	837	27
Cayuga	27	54	2494	46
Onondago	24	60	2749	45
Synod of Albany.				
Oneida	32	34	2772	81
Oswego	6	20	654	42
Otsego	12	15	1098	73
St. Lawrence	19	22	1093	49
Ogdensburg	10	13	695	46
Champlain	27	18	1773	99
Londonberry	27	38	4365	117
Albany	11	33	1715	51
Troy	13	12	769	64
Columbia	13	12	769	64
Synod of New-York.				
North River	11	28	2006	71
Hudson	15	32	2961	92
Long-Island	15	20	820	41
New-York	25	22	4028	182
New-York 2d	6	3	646	215
Synod of New-Jersey.				
Jersey	30	48	6181	147
Newton	19	31	2861	92
New Brunswick	22	18	2084	115
Susquehanna	13	49	1196	24
Synod of Philadelphia.				
Philadelphia	28	45	3743	82
Philadelphia 2d	10	10	1093	109
New Castle	29	62	2871	46
Baltimore	8	5	643	128
Carlisle	19	55	3108	56
Dist. Columbia	3	10	478	47
Huntingdon	9	44	2392	54
Northumberland	9	22	1596	72
Synod of Pittsburgh.				
Redstone	17	56	3104	55
Ohio	19	30	2246	74
Washington, Pa.	13	26	1918	73
Steubenville	10	26	1355	55
Erie	8	50	1004	20
Alleghany	11	33	1247	37
Hartford	11	34	1921	56
Grand River	15	65	1375	21
Portage	8	28	764	27
Huron	4	3	no return	
Synod of Virginia.				
Winchester	11	24	952	39
Lexington	18	52	2857	54
Hanover	21	37	1266	34
Abingdon	8	22	1223	65
Synod of Kentucky.				
West Lexington	8	18	407	22
Ebenezer	8	29	838	28
Transylvania	11	23	929	40
Muhlenburgh	9	34	712	20
Louisville	10	57	665	11
Salem	7	52	1024	19
Synod of Ohio.				
Lancaster	8	44	1009	22
Athens	4	10	351	85
Chillicothe	12	37	1468	39
Columbus	7	25	329	13
Cincinnati	13	43	960	22
Miami	9	33	890	26
Richland	9	31	738	20
Synod of Tennessee.				
Union	12	54	1708	32
West Tennessee	16	38	1128	29
Shiloh	8	23	565	24
Mississippi	10	13	288	22
Missouri	6	32	507	15
Synod of North Carolina.				
Orange	17	34	1114	32
Fayetteville	12	51	2082	40
Concord	24	87	4607	52
Synod of South Carolina and Georgia.				
Alabama	7	21	356	16
Harmony	10	24	786	32
Charleston Union	11	3	75	25
Georgia	8	13	000	00
South Carolina	15	44	1518	34
Hopewell	0	27	000	00

By this table it appears, that the largest church

es connected with the General Assembly, are those in the first and second Presbyteries in New York, and the Presbyteries of Albany, New Brunswick, Philadelphia and Baltimore. In each of these Presbyteries, the average number of communicants, in each church, is more than one hundred. In the 1st Presbytery of New-York, it is 182; in the 2d, 215.

It appears, also, that the average number of members in some of the churches, at the South and West, scarcely exceeds 10; and that the average number of members in the churches connected with 9 of these Presbyteries, viz. Niagara, Buffalo, Genesee, Champlain, Louisville, Salem, Columbus, Missouri, and Alabama, is less than 20.

It appears, by examination, that the following is a correct exhibition of the average number of communicants connected with the churches in the different Synods. In the Synod of Genesee, the average number of members is 20; in that of Geneva, 46; Albany, 64; New-York, 120; New Jersey, 94; Philadelphia, 74; Pittsburgh, 41; Virginia, 48; Kentucky, 23; Ohio, 25; Tennessee, 24; North Carolina, 41; South Carolina and Georgia, 17.

And it appears that the average number of members in all the churches, is 49.

### AMERICAN JEWS SOCIETY.

The following facts are collected from the July Number of "Israel's Advocate":—

At the annual meeting of the American Jews Society, the great room at the city Hotel in New York was full, and the interest manifested in the affairs of the society, is said to constitute a new era in its history.



## ANNUAL MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

On the 5th of May, the Society held its twentieth annual meeting in London. At an early hour 1000 persons were assembled. Lord Teignmouth was called to the chair. The Secretary read a voluminous Report, which stated that the issue of Bibles in new dialects, had been greater during the last, than during any preceding year; that the Bible had been printed in the Esquimaux and Christian languages; that it had been printed and circulated throughout Ireland in the Irish language; that it had been printed in the Welsh language with notes; that 47 new auxiliaries had been formed.

The Earl of Rodon, who seconded the motion for the acceptance of the Report, addressed the meeting at great length. He said he knew an individual, a man of pleasure and a man of the world, who was only anxious for the world's applause and admiration. That individual, some time since, from motives of curiosity, went to one of the anniversary meetings of the Irish Bible Society. He was ashamed almost of being seen there, and hid himself in the most retired part of the room. He listened with astonishment to the sentiments that were there uttered, and said to himself, "If this be true, then I am a condemned sinner." He did not trust to the hearty statements of others, but went home to read and judge for himself. What was his fear on finding what had been stated to be correct! What was his joy on seeing the way of salvation open to him! He had eagerly endeavored to embrace it, and that individual was now, by Divine Providence, permitted to address the meeting, and to bear his testimony to its beneficial effects. (Here the noble Earl was greatly affected, and the statement was received with loud and continued cheers.)

Lord Barham, who seconded a motion of thanks to the President, expressed his pleasure that all acts were united, as if to resist the invasion of infidelity, which now made the most dreadful assaults on the souls of their brethren.

The Rev. Dr. Morrison was warmly received as the first Representative from China, and said that the difficulties in that immense country were great, but not insurmountable. The hearts of the Chinese were not harder than ours were. If the Bible could affect the heart of, and convert to the truth, a British nobleman, it could equally affect the hearts of the Chinese. (Hear, hear, and cheer.) The Rev. gentleman exhibited to the Society a copy of the Scriptures in the Chinese language, the completion of which had occupied him 17 years. He said it was already made the text-book in several of the Chinese institutions. He returned thanks from the Anglo-Chinese to the Society.

## EMIGRATION TO HAYTI.

Proceedings of the People of Color in New-York. On Wednesday evening, June 30, a meeting was held in New-York City, to hear the report of a Committee in relation to the propositions of President Boyer. Rev. Samuel E. Cornish, of the African Presbyterian Church, was called to the chair, and Rev. Peter Williams, Jr. of the African Episcopal Church, was appointed Secretary. The Committee reported that they had communicated by a sub-committee, with the honorable committee from the white gentlemen of the city, and had entered into some general agreements, which were as follows:—that a white and colored Society should be established in the city of New-York, for the general object of promoting emigration to Hayti, and that these Societies should act in concert.

A meeting of the colored population has since been held, for the purpose of forming a Society. President Boyer's communications, and Citizen Granville's instructions were read, a Society was formed, and a constitution adopted. The constitution highly commends the measures of President Boyer. It provides, that any person, paying fifty cents a year, shall be a member; that the business of the Society shall be conducted by a Board of Managers, consisting of 20, elected annually by ballot; that the meetings shall be on the first Wednesday in July, October, January and March; that the Board of Managers shall have power to fill all vacancies, and to declare the station of any Manager vacant, who neglects his duty.

## RELIGIOUS CELEBRATION OF THE 4TH OF JULY.

In Hallowell, Me. an address on the political and moral evils of slavery, was delivered by Mr. J. N. Danforth. After the exercises, and after an oration in the morning, collections were taken for the Colonization Society amounting to \$45.

In North Yarmouth, all the Religious Societies made arrangements to unite in religious exercises. An address was expected from Rev. Mr. Cressey. In Portland, an address was delivered by Rev. Mr. Ripley; but it is not mentioned that a collection was taken.

In Boston, it was mentioned last week, that an address was delivered by Mr. Leonard Bacon, and a collection taken amounting to \$142.

In the Baptist Meeting-house, in Mulberry-st. New-York, a discourse, commemorative of our National Independence, was delivered by the Rev. A. M. Clay. It is not mentioned that a collection was taken. On Monday there were religious exercises in the Mariners' Church, and an address was delivered by the Rev. Dr. McAuley, after which a collection was taken.

In the Dutch Reformed Church, in Harlem, N. Y. a collection was taken on the Sabbath for the Colonization Society.

In the Presbyterian and Episcopal Churches in Wilmington, Del. it was proposed to take collections in aid of the Society on the Sabbath.

In Charleston, S. C. the Rev. Dr. Palmer was expected to preach in the Circular Church, and the Rev. Mr. Olin in Trinity Church, on Monday, July 5th.

Hartford, July 13.—The fourth of July was celebrated in a town in Tolland County, by raising a permanent fund of between six and seven thousand dollars for the support of a minister.

The Agent of the Theological Seminary at Auburn, N. Y. acknowledges the receipt of \$159 from the 16th of May to the 10th of June.

The Treasurer of the Western Education Society acknowledges the receipt of \$227 06 in April.

## THE VALUE OF A GOOD RULER.

A communication, in a late number of the New York Observer, contains an extract from the address of the Mayor of the city of Boston; the object of which is, to direct the attention of the citizens of that Metropolis to the same odious vice, in that city, which has been made to hide its head in this. We give an extract from this communication, for the purpose of showing the value of efficiency, in the office held by our distinguished Chief Magistrate, and that there is the same necessity for this efficiency in New York, at the present time, as in Boston, at the commencement of the last year. It may, also, suggest the inquiry whether the cities farther south, have less vice than New York and Boston, or less courage to attack it.

I observed, (says the correspondent of the Observer,) in the last number of your paper an article of news, which has since employed not a few of my serious thoughts. I refer to a short extract from a late address of the Mayor of Boston "to the Board of Aldermen and members of the Common Council," of that city. "There existed," says the Mayor in this address, "at the commencement of the last year, in one section of the city, an audacious obtrusiveness of vice, notorious and lamentable; setting at defiance not only the decencies of life, but the authority of the laws." This evil, he informs them, was, in spite of all opposition, met in the face and effectually subdued. The measures by which this victory was achieved, were simple, and capable, one would think, of general application. "The whole section was put under the ban of authority. All licences in it were denied—a vigorous police was organized, which, aided by the courts of justice and the house of correction, effected its purpose."

It was impossible for me to read this account of good done in a neighboring city, without having my thoughts turned to our own thriving metropolis. If I am not misinformed, there exists at present among us, in a certain section of our city, the very counterpart of that "audacious obtrusiveness of vice, notorious and lamentable," which excited the abhorrence, and called forth the corrective energies of the Boston police. It is affirmed, that not a small number of houses in and near W—street, N.Y. are devoted to unseasonable & noisy mirth, during six nights in the week—that the place has become a common resort, as it is understood to be the stated residence, of infamous and useless characters;—in short, that hundreds of persons are daily collected there, in such mood and plight, as to afford no small annoyance to the more industrious and sober part of the community.

Now I am told, that the place in question is, to a melancholy extent, the resort of the young, who there become initiated into almost every evil practice; that it is a place where all sorts of persons, by constantly mingling in the same senseless and noisy revels, are assimilated to each other, that is, descend, one and all, to the same level of immorality and crime. It is, then, an open and most destructive school of vice; one which draws more individuals into habits of gross wickedness, than ten houses of correction can be expected to reform.

The valuable communication from Mr. Fisk, which is found on our first page this week, will doubtless be read with lively interest. It suggests a highly important topic for the consideration of American Christians, and we hope it will receive the attention it demands. Could we see our "head-men in politics, literature, commerce, and arms, becoming the humble and devoted servants of Christ," what heart would not rejoice! And might not such an event be confidently expected, if there were a more general and fervent spirit of prayer cherished in relation to them? Are the peculiar dangers that attend eminent stations in our Republic, and the advantages that would result to the cause of Christ from having those stations filled with men of sincere piety, sufficiently weighed by the members of our Christian community generally? Are ministers in their public devotions, in the habit of guiding the minds of their hearers, and directing their own desires particularly to this important subject of prayer?—These enquiries are submitted with all deference to our readers, in the hope that they will not be overlooked, and that the suggestions of our devoted Missionary brother, will not be soon forgotten. S.

Cincinnati (Ohio) Bible and Tract Society.—It is the object of this Society to supply the boats on the river, and the people in the destitute settlements with Bibles and Tracts. From the fifth annual report of the Society, it appears that they have published during the past year, six hundred and thirty-nine thousand pages, embracing about fifty different kinds of tracts. In the steam-boats which navigate the Mississippi, there are now cases, containing an assortment of tracts, together with a Bible, and a volume containing one tract of each kind published by the society.

Providence Tract Society.—The 9th annual Report of June 22, states the following interesting facts:—"A pious sick woman of colour, gave to a profane pedlar, one of our tracts entitled, 'The Sinner's Prayer,' and seriously entreated him to read it. Soon after the pedlar called again, and acknowledged he had read the tract with deep interest. This prepared the way for religious conversation, the ultimate result of which was, the hopeful conversion of this once abandoned wanderer." "A tract was presented at one of our schools to a young girl, who, in consequence of the impression made upon her mind by reading it, was induced to seek for salvation at the throne of mercy, through our Lord Jesus Christ." "Sickness very soon laid her on a bed of death; but death had lost its sting, and the grave its terrors."

Three thousand & ninety-seven children have within the last eight years, been instructed by our Society; and in addition to this, many children have been admitted into other approved schools at our expense. In almost every place where the Society have sent teachers, schools are now supported, and instructors obtained by the exertions of the people."

According to the Treasurer's accounts, there have been received the past year, \$175, 80, and expended for tracts, \$21, 07; for schools, \$65, 76; and for the purchase of two shares in the Mechanic's Bank, \$100.

The Baptist General Association in Georgia, was held April 22, 23, and 24, 1824. The subject of co-operating with the State Convention of South Carolina, in the establishment of a Seminary of learning, was committed to brethren Mercer, Brantly, and Sherwood, who were to consult with a committee of that Convention.

To almost all the churches composing the Georgia Association, there were additions by baptism during the last year. The good work of the Holy Spirit was perhaps as great at County line in Oglethorpe, and Bethel in Wilkes, as in any congregations. The whole number baptized is 293. Sabbath schools are established, and in a prosperous condition. The precious influences of the Spirit are still visible in two or three churches."

Bishop Chase, of Ohio, is prosecuting the object of his mission very successfully in England.—One individual, Lady Rosse, has presented him with £300 sterling (\$1392).

## CONTINENTAL SOCIETY.

London, May 19.—Yesterday the anniversary meeting of the Society for promoting Christianity on the Continent was held. Upwards of 2000 attended. Sir Thomas Baring took the chair. The Report stated, that during the last year great progress had been made by the efforts of the Society's agents on the Continent. By means of the colporteurs or book agents, vast numbers of Bibles, Testaments, and Tracts, in the vernacular tongue, had been circulated in Tournay, Greenoble, and Bayonne, and several parts of the Netherlands; in the west of Germany, Switzerland, Genoa, and the Cantons of Vaud and Berne. As soon as the Authorities of Switzerland discovered the success of the mission, they pursued the agent as an enemy and an incendiary. The Council of Lausanne issued an edict against him. One of the officers of the Society had made an incursion into Spain against superstition, with a small army of 500 Bibles and Testaments, besides a number of light troops in the shape of tracts. He penetrated to the walls of Madrid, and discharged into it his 500 copies, under the protection of the French Military. [Applause.] During the war, an agent got into Cadiz & proceeded to distribute, but was apprehended & cast into a dungeon on a charge of sedition. One of his tracts was headed, 'God sends Jesus Christ to sinners, with laws of peace to the Conscience.' The Vice Governor said, that God meant the King of France, that Jesus meant the Duke of Angouleme, and that the design of the tract was to overthrow the Government. The agent probably owed his life to the taking of Cadiz, but he was ordered to quit the country instantly. At Milan Mr. Tartaro lingered under sentence of death for distributing Bibles. He was tried for Carbonarism, and the proof was, that he had circulated the Bible. The report concluded with a recommendation that the exertions of the Society should be strenuously persevered in. It was received with great applause. Mr. Drummond, the banker, moved that it should be received; & Mr. Spencer Perceval seconded the motion. The Rev. Mr. Cunningham and other gentlemen spoke. The report was received, and a collection made at the doors.

## METHODIST CONFERENCE.

The New England Conference of the Methodist Episcopal Church, convened at Barre, Vt. June 22. Bishops George and Hedding, ninety-four members of the conference, and about thirty local preachers and candidates were present. Twenty-seven brethren were admitted as members of the conference and received deacon's orders.

Four local preachers were also admitted to the office of deacon. Seven elders were ordained.—Fifteen young men were admitted on trial. The increase of communicants during the last year, is 1699. The whole number of communicants, is 22,625.

Deplorable Apathy.—No humble disciple of Christ, who regards the glory of his Lord and the advancement of his kingdom in heathen as well as Christian lands, can read without astonishment a statement found in the Seventh Annual Report of the United Foreign Missionary Society;—that the three denominations of Christians, who constitute said Society, with their TWO THOUSAND churches, contribute less annually for the support of Foreign Missions through the medium of this Institution, than is usually contributed for this and other benevolent purposes in the single city of Boston!! [Pittsburg Rec.]

Dickinson College.—The Carlisle Miscellany states that the Rev. Professor McClelland has declined the offer of the Presidency of this institution, preferring his present situation, as Professor. The price of Board has been reduced to \$2 per week, and the whole amount of a student's necessary expenditures to \$169, 50 per annum.

On Wednesday, last week, the annual commencement of Dickinson College was held. The degree of A.B. was conferred on twenty-four young gentlemen.

College of William and Mary.—A proposal has been made to remove this seminary from Williamsburg, where it was established more than a hundred and thirty years ago, to the city of Richmond. The Common Hall of Richmond lately voted, in case the visitors and professors shall be in favour of the removal, and the Legislature authorize it, to procure a site and erect suitable buildings for the accommodation of the College, provided the cost shall not exceed thirty thousand dollars.

Western University of Pennsylvania.—The annual Commencement of this Institution was held in Pittsburgh on the 30th ult. The degree of A. B. was conferred on 6 young gentlemen.

The six Universities of the Netherlands contain the following number of students: Ghent 286—Louvains 326—Liege 446—Leyden 402—Utrecht 377—Groningen 290—Total 2127.

Ordinations.—At an Ordination, held on the 27th ult. by the Right Rev. Dr. Griswold, in Christ Church, Guilford, Vt. the Rev. SAMUEL BRENTON SHAW, A. M. of North Kingstown, was admitted to the holy order of Priests.

On Wednesday, June 3d, Rev. Mr. BENEDICT was installed pastor of the church in Vernon, Ct.—Sermon by the Rev. Mr. Porter, of Farmington; and on Thursday, the Rev. Mr. BURT was installed over the church in Manchester, Conn.—Sermon by the Rev. Mr. Robbins, of East Windsor.

At Belfast on Wednesday, 30th ult. Rev. Charles Soule. Introductory Prayer by Rev. Mr. Cummings, of North Yarmouth; Sermon, (Mark xvi. 15, "Preach the Gospel,") by Rev. Mr. Merrill, of Freeport.

In Trenton, New-Jersey, on the 10th ult. over the Baptist Church, Rev. GRIFFITH JONES.

In Steuben, N. Y. on the 16th ult. over the 2d Baptist Church, Rev. JESSE JONES.

On Wednesday, June 30, Rev. CALVIN LINCOLN, Jr. from the Theological School, Cambridge was ordained the Minister of the First Congregational Church and Society in Fitchburg.

The Proprietors of the King's Chapel, have authorized the Wardens, by an unanimous vote, to invite the Rev. WILLIAM P. GREENWOOD to settle as colleague with the Rev. Dr. Freeman.

The Rev. J. L. BLAKE, A. M. has we learn, accepted a unanimous invitation to take the rectorship of St. Matthews' Church, South Boston.

The whole number of Bishops, Priests and Deacons, in the Episcopal Church, in the U. States, is 390.

Prof. STUART'S Sermons on the Atonement, are just published at Andover, in a pamphlet of 54 pages.

The Boston Female Asylum, has a legacy in the will of the late SAMUEL PARKMAN, Esq. of \$500.

## POLITICAL.

## FOREIGN.

London, May 29.—Thursday last another experiment was made by Mr. Perkins, the American, to show the powerful effects of steam. His new machine has the propelling power of discharging from a tube 200 musket balls in one minute.

Mr. Harris lately ascended in a balloon from a tavern near London, accompanied by Miss Stocks. When about two miles from the earth, he prepared to descend and was killed. He opened the valve, and the balloon descended with surprising rapidity. The noise occasioned by the escape of the gas was terrible. A number of persons ran to the car after its descent, and found Mr. Harris a corpse, and his female partner insensible. She recovered from the shock the next day.

Mr. Hume has given notice that he shall make

a motion in the British Parliament on the 10th inst. with a view to restricting or regulating impressions. He said the late practice had produced one war with America, and might, if not corrected, produce another.

The King and Queen of the Sandwich Islands have brought to England the bones of Capt. Cook. The King's travelling name is Tirahoe Tirahoe, which signifies Dog of Dogs.

Spain.—It has been officially announced, that the treaty between France and Spain, by which the troops of the former were to have evacuated Spain on the first of July, has been renewed, at the request of the latter, and the Occupation is to continue until the first of January.

The Spanish King's decree for raising 36,000 men, says they are "for the Security of the Kingdom, and for other objects of greater and more urgent importance."

The King of Spain has disavowed the Treaty made with Buenos Ayres by his Commissioner. Odessa, 11th April.—By our latest advices from Constantinople we are informed that in one day all the foreigners who were found in the Coffee-houses and taverns were pressed into the sea service. From the consequences of such measures, an idea may easily be formed of what is to be expected from the operations of the Turkish fleet.

According to recent intelligence from Constantinople, the Wechabites, to the number of 25,000 men, had made a fresh incursion and penetrated as far as Cosofui. They were defeated by the troops of the Pacha of Egypt, and lost 7000 men.

The Gazette of Augsburg says that the Greeks may count on an army of 120,000 men, of which 40,000 are ready to march—their intestine jealousies had ceased at the approach of common danger.

The Turks have impressed Foreigners to serve in their Navy. Accounts from Alexandria, Egypt, state, that the plague was raging violently, and that little or no business was doing.

Pirates Captured.—New-York, July 10.—We learn by the Mary-Ann, from Alvarado, that a French brig was captured by the pirates, off Alvarado Bay, and re-captured by the Mexican schr. Anahac. 14 pirates were on board when captured.

The Yellow Fever is said to prevail at Havana in an unusual degree. Gov. Vives is among the sick.

Mexico.—Letters from Mexico mention, that Gen. Turbide was daily expected there.

From the Colombian Republic.—On the 15th of June, the French frigate Flora and brig Gerolles, arrived at Carthagena from France with M. Chateaux, a French functionary to the Colombian Republic. This is the first information of any mission from France to the S. American Republics.

## DOMESTIC.

GENERAL LA FAYETTE.—The Society of Cincinnati of Massachusetts, in Boston, on the 5th inst. Voted, That a committee be appointed to consider what measures it will be proper for this Society to adopt, on the arrival of this our distinguished Brother.

The New-York State Society of the Cincinnati, Resolved, That Gen. Morgan Lewis, Gen. Philip Van Cortlandt, Col. John Trumbull, Col. Marinus Willet, and Colonel Nicholas Fish, be a Committee to wait upon General LA FAYETTE upon his arrival, and to adopt such measures as, in the opinion of the Committee, may conduce to his distinguished reception, and render his visit to this country satisfactory.

General La Fayette is 66 years of age. He arrived in the United States in 1777—some of the American accounts say, in 1776, but a Paris paper of April, 1777, announced his departure a few days before, and the fact agrees with the date of the Resolve of Congress, of the 31st of July, 1777, accepting the proffered offer of his services, and appointing him Major-General. He was wounded in Sept. 1777, in the battle of Brandywine. He went to France in 1779, & returned in 1780. (Gaz. City of Boston.)

Paris, May 20, 1824.—Sir, Amidst the new and high marks of benevolence the people of the United States and their Representatives have lately deigned to confer upon me, I am proud and happy to recognize those particular sentiments of the citizens of Boston, which have blessed and delighted the first years of my public career, and the grateful sense of which has ever since been to me a most valued reward and support. I joyfully anticipate the day, not very remote, thank God, when I may revisit the glorious Cradle of American, and in future, I hope, of Universal Liberty. Your so honorable and gratifying invitation would have been directly complied with in the case to which you are pleased to allude. But while I profoundly feel the honor intended by the offer of a national ship, I hope I shall incur no blame by the determination I have taken to embark as soon as it is in my power on board a private vessel. Whatever port I first attain, I shall with the same eagerness hasten to Boston, and present its beloved, revered inhabitants, as I have the honor to offer to the City Council and to you, Sir, with the homage of my affectionate gratitude and devoted respect.

LA FAYETTE. New-York, July 10.—The Havre Packet, Bayard, arrived here yesterday, from France. General LA FAYETTE was to have embarked in this vessel, but could not get ready in time. He would take passage for New-York or Boston, about the first of July, with his son George Washington La Fayette.

New-York, July 8.—Steam Ship.—The Stock for purchasing the Steam Ship Robert Fulton, for the purpose of sending that splendid vessel up the Mediterranean, is nearly filled.

Schuylkill Navigation Canal.—The twenty-two mile section of this important work, immediately below the borough of Reading, we are informed was opened for use on the fifth inst. and was named the Girard Canal.

The lock of the Great Canal near Albany lately failed, by the caving of the earth, and about 25 boats suddenly grounded—but the damage will be soon repaired.

A duel has been fought between two of the Cadets of West Point, in which one of them was badly wounded. His name is said to have been Maurice, a native of Virginia.

On the 3d and 4th inst. the Police of N. York arrested not less than 106 persons—and on the 5th 40. In Banker street a whole corps of negroes were taken up—ten of them had rifles.

Richmond, Va. July 6.—Criminal Court.—Last week Eldridge Bridgewater, George Dickson, and Joshua Jones, three free men of colour, were found guilty, and under the law were adjudged to be sold as slaves, and transported beyond the limits of the United States.

Disastrous Heat.—The Charleston Courier of the 1st, says—"Our city has for four days past suffered under an intenseness and continuation of heat, seldom, if ever, experienced here before.—Several valuable lives have fallen victims."

The heat has been excessive in South Carolina. At Cheraw, for 6 successive days, the thermometer ranged from 90 to 105 in the shade—and for four days it ranged from 100 to 105.

In Philadelphia two men, one white and the other black, lost their lives from foul air. The black man went to clear out a sewer in the yard, and sunk down, crying for help, when the white man went to his assistance, and both perished.

The Olive Branch, of Danville, Kentucky, states that a Mr. Moore, of Lincoln county, lately shot his slave while in a state of intoxication.—The same paper states that two slaves of Mr. Marshall, having quarrelled respecting their portion of supper contained in a skillet, one of them killed the other by striking him over the head.

Civilization.—Tuscaloosa, Alabama, June 12.—On Saturday night last, Col. John Murphy was way-laid, and shot, near Sugsville, by Dr. Mason H. Rivers. Col. M. is at the head of the Adams party in this State, and is a candidate for Elector of President, and Governor. No man is more popular, nor one whose death would be more universally lamented. Strong hopes are entertained of Col. M.'s recovery.

On Tuesday last, two men ascended the steeple of the First Baptist Meeting-house in Providence, by the lightning rod, and fixed a tackle to the point of the spire—209 feet from the earth.

Hartford, July 12.—Cows.—A number of cows in Wethersfield, have been seriously injured by the use of tubes in milking them. Their bags swelled, the milk afterwards taken from them was not fit for use, and then they died up.

Petersburg, Va. July 2.—The Crops.—The new wheat is coming lucily, and may be quoted at \$1. The crop is abundant.

Hallowell, July 7.—The Season.—The late copious rains, followed by the warm sunshine, have revived the hopes of the farmer, and added new beauties to the face of nature.

New Post Office.—A Post Office is established in Greenwich Village, County of Hampshire, Ms. W. P. Wing, Esq. is appointed Post Master.

Thomas Harris, Esq. of Charlestown is appointed Warden of the State Prison.

## CITY AFFAIRS.

Common Council, Monday, July 12.—Rope Walk Lands.—The Committee reported an estimate of the probable expense necessary to fit the Lands now belonging to the City, and called the Rope Walk Lands for sale; which was accepted. The cost of a Wall, and filling up about 22,000 squares, is estimated at \$45,500. An elegant plan of these Lands, designating the lots, public squares, streets, malls, &c. is suspended in the Mayor's office, for public inspection. The lots are 312 in number, besides those to be appropriated for public purposes.

The African Celebration took place in this city on Wednesday. There were appropriate religious exercises at the meeting house in Belknap street. Sermon by Rev. Mr. Director.

## DEATHS.

In Boston, William H. son of Mr William C. Pitman, aged 13; Mr John T. Crosby, 50.—Miss Catharine Trumbull, 32; Mr Lewis Young, of Harwich, 15; Mr William Taylor, 44; Miss Elizabeth Bevey, 32; Mrs Dorcas Noyes, 64, widow of the late Mr Silas N. of Newburyport; Deborah Sewall, a woman of colour, 106; Mr Joseph Andrews; Mrs Lydia, consort of Joseph Austin, Esq. 59; Mr Hiram Luce, 23; Stephen, eldest child of Mr Elias Bean, 4; Mrs Elizabeth W. Spooner, wife of Wm. S. M. D. 51; Miss Harriet Bartlett, 22; Mr George W. Flaisted, formerly of Portsmouth, N. H. 24; Mr John Homer, 61; Mr John Skinner, a native of Scotland, 51; Mrs Hannah, consort of Mr Daniel Hersey, 34; Charlotte F. G. Capen, daughter of Mr Phineas C. 17 mo.; widow Elizabeth Simonds, 70.

In Cambridge, John Morland Gray, 19, a member of the senior class in Harvard University.—In Chelsea, Mrs Lydia Stowers, 76, widow of the late Capt. James S.—In Medford, Martha Louisa, daughter of Mr Nathan Adams, jun. 7.—In Medfield, Mr Phaeas Sawin, merchant; Mrs Sarah Harding, wife of Mr C. Harding; Miss Olive Mason, 26; Mr Daniel Green.—In Salem, Mrs Mary Townsend, wife of Capt. Penn T. 51; Mrs Susan Walden, wife of Mr Young F. W.; Mrs Ann Batchelder, 23.—In Roxbury, Mr John M. Willard, 24.—In Holliston, Miss Clarissa Hawes, 16, daughter of Col. Ichabod H.—In Hingham, Mrs Mary, relict of Doct. Thomas Thaxter, 81.—In Gloucester, Mr Nathaniel Millet, a revolutionary pensioner, 67; Mr Jeremiah Burnham, an invalid pensioner, 69. He fell out of his chair and expired instantly.—In Tisbury, Capt. Hugh Cathcart, 78.—In Taunton, Capt. David Vickery, 72; Mrs Abigail Wilbour, 86.—In Westhampton, Mr John Chandler, 75.—In Fairhaven, Mr Noah Dean, 52.—In Tyngsborough, Mrs Sarah, wife of Mr Benjamin Swan, 35.—In Wilton, Mrs Anna Kimball, 42; she was found dead in bed in the morning by her husband when he awoke, and had not experienced any previous sickness.

In Keene, N. H. Mrs Anna Draper, 90. Mrs D. a short time before her death made a profession of her faith in Christ by baptism and uniting with the church in Keene; Mrs Sabra Emerson, 48, wife of Mr John E.—In Marlborough, N. H. Mrs Persis Switzer, 63, wife of Philip S.—In Jeffrey, N. H. Mr Benjamin Lawrence, 77.—In Kennebunk, Jotham Young, killed in firing a 4th of July salute, by the bursting of an old, overloaded swivel.—In Hallowell, Mr Isaac Clark, 83. The death of this respectable citizen was occasioned by his falling and striking his head upon a sharp rock.—In Pittston, Me. Mrs Hannah, wife of Mr Thomas Shea, killed by lightning. She was sitting on a bed reading, with a child in her arms. The child received no material injury.—In New York City, Gen. William Boyd, 76; Dr. Benjamin Marshall, 52.—In Mobile, Doct. Elias Roberts, a native of New Hampshire, 27.—At Cape Mount, on board the Pedler, of this port, Wm. Grinnell, of Newport, 22, seaman.—At sea, on their passage from Havana, Samuel S. Saunders, master of brig Alexander, and Elnathan Raymond, mate.—At sea, lost overboard from brig Ann, on her passage from Batavia to Salem, Mr Richard Fogg, of Salem, 20.—At City Point, Capt. Perkins, of Brig Floyd, of Boston.—At Havana, Capt. Abraham Grinnell, master of brig Sarah, of New York, and son of Cornelius G. Esq. of New Bedford; Mr Andrew H. Ross, 19, son of the late Capt. William R. of New Bedford; Mr Stephen Bassett, 20, son of Mr Perez B. of Rochester.

## BOSTON RECORDER.

Subscribers to this paper are reminded, that the payment of \$3 for the present volume became due the first of July, from those whose subscription commenced with the volume, and who have not paid in advance.

General Agents for the BOSTON RECORDER, out of the State of Massachusetts.

Hartford, Ct.—Messrs. Goodwin & Co. New-York City.—Mr. D. H. Wickham, Bookseller. Utica, N. Y.—Mr. Abner Merrill. Youngstown, N. Y.—A. G. Hinman, Esq. Philadelphia.—Mr. E. Littell, Bookseller. Charleston, S. C.—Mr. Joseph Tyler. Statesville, N. C.—Rev. Daniel Gould. Harrisburg, Pa.—M. McKimney, Esq. Washington City.—Rev. Reuben Post. Wilmington, Del.—Mr. Joseph Scott. Marietta, Ohio.—Mr. David Putnam. Frederickburg, Va.—Mr. Wm. G. Ladd. Hopkinton, Ken.—Rev. R. W. Cushman. Portland, Me.—Mr. Wm. Hyde. Bath, Me.—Mr. Henry Hyde. Brattleboro', Vt.—Mr. A. Green, Post-master. Middlebury, Vt.—Dr. E. Brewster. Montreal, L. C.—Mr. Elisha Lyman. Halifax, N. S.—J. Howe, Esq. Post Master.

## OLD HUNDRED COLLECTION.

JUST received and for sale by LINCOLN & EDWARDS, No. 53 Cornhill, Old Hundred Collection of Sacred Music; or, a compilation of the most approved Psalmody, for the use of public and social worship. Price 50 cts.

(C.) This collection of standard tunes, printed in a convenient form, is designed to remedy the inconvenience now experienced, from the variations in tunes in different works, and in different additions of the same work.

New Reward Books for Sabbath Schools.—The Prize, or the Story of George Benson and William Sandford. 6 cts.

Blank Deeds.—Warranty, Quitclaim, and Mortgage, new and handsome forms. July 17.



## POETRY.

## THE CONSTANCY OF FEMALE AFFECTION.

BY PERCIVAL.

He comes not—I have watch'd the moon go down,  
But yet he comes at once—once it was not so.  
He thinks not how these bitter tears do flow,  
The while he holds his riot in that town.  
Yet he will come, and chide, and I shall weep;  
And he will wake my infant from his sleep,  
To blend its feeble wailing with my tears.  
O! how I love a mother's watch to keep,  
Over those sleeping eyes, that smile, which cheers  
My heart, tho' sunk in sorrow, fix'd and deep,  
I had a husband once, who lov'd me—now  
He ever wears a frown upon his brow,  
And feeds his passion on a wanton's lip;  
As bees, from laurel flowers a poison sip;  
But yet, I cannot hate—O! there were hours,  
When I could hang forever on his eye,  
And time, who stole with silent swiftness by,  
Strew'd, as he hurried on, his path with flowers,  
I lov'd him then—he lov'd me too—My heart  
Still finds its fondness kindle, if he smile;  
The memory of our loves will ne'er depart:  
And though he often stings me with a dart,  
Venom'd and barb'd, and waste upon the vile  
Cares, which his babe and mine should share;  
Though he would spurn me, I will calmly bear  
His madness—and should sickness come, and lay  
Its paralyzing hand upon him, then  
I would with kindness, all my wrongs repay,  
Until the penitent should weep and say,  
How injured, and how faithful I had been.

## PRODIGAL SON.

Father, thou didst bestow on me  
An ample portion of thy good;  
I squander'd that which came from thee,  
Wandering far off, and lawlessly  
Devouring worldly husks for food:—  
They will not nourish—and my eye  
Is turned again towards my home;  
Thy servants have a full supply  
Of bread from thee, and I will try  
To seek thee, father!—I come!  
Though thou assign a servant's place  
To me—the meaneast round thy door—  
Though humbled, toiling in disgrace,  
Let me again behold thy face  
And eat thy bread,—I ask no more. N. B.  
[Lit. Gazette.]

## MISCELLANY.

## VALUE OF THE SCRIPTURES AND THE IMPORTANCE OF SELF-CONTROL.

The following extracts, are from a series of letters written to his Son, by JOHN QUINCY ADAMS, while Ambassador in Russia, and first published in the Salem Register.

"In your letter of the 19th of January, to your mother, you mention, that you read to your aunt a chapter in the Bible, or a section from Dr. Doddridge, every evening. This information gives me great pleasure; for so strong is my veneration for the Bible, so strong my belief that when daily read and meditated upon, it, of all books in the world, that which contributes most to make men good, wise and happy; that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it, throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society and a real blessing to their parents." "I advise you my son, in whatever you read, and most of all in reading the Bible, to remember, that it is for the purpose of making you wiser and more virtuous. I have, for myself, for many years, made it a practice to read through the Bible once every year; I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it might contribute to my advancement in wisdom and virtue; my desire is indeed very imperfectly successful; for, like you, & the Apostle Paul, I find a law in my members warring against the law of my mind. But as I know it is my nature to be imperfect, so I know it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his spirit to strengthen my good desires, and subdue my propensities to evil, for it is from him that every good and perfect gift descendeth. My custom is, to read four or five chapters of the Bible every morning, immediately after rising from bed; it employs about an hour of my time, and seems the most suitable manner of beginning the day." "Every time I read the Bible, I understand some passages which I never understood before." "Heaven has given to every human being the power of controlling his passions; and if he neglects or loses it, the fault is his own, and he must be accountable for it." "It is essential, my son, in order that you may go through life with comfort to yourself, and usefulness to your fellow creatures, that you should form and adopt certain rules and principles for the government of your conduct and temper; unless you have such rules and principles, there will be numberless occasions in which you will have no guide for your government but your passions. It is in the Bible you must learn these rules and principles."

Speaking of those parts of the scriptures that appear mysterious, he says—"All this is undoubtedly marvellous and above our comprehension; much of it is clearly figurative and allegorical; nor is it easy to distinguish what part of it is to be understood in a literal, and what part in a symbolical sense—but that which, it imports us to understand is plain. The great and essential principles upon which our duties and enjoyments depend, are involved in no obscurity." "When one of the personages in one of Terence's comedies the first time uttered in the Theatre the line 'Homo sum, et humani me nil alienum puto,' an universal shout of applause burst from the whole audience, and that in great multitude of Romans, and of deputies from the nations, their subjects and allies, there was not one individual but felt in his heart the power of this noble sentiment. Yet, how feeble and defective is it in comparison with the Christian commands of charity, as unfolded in the discourses of Christ, and enlarged upon in the writings of the Apostles. The heart of man will always respond with rapture to the sentiment, when there is no selfish, no unocial passion to work to oppose it. But the command to lay it down as the great fundamental rule of conduct for human life, and to subdue and sacrifice all the tyrannical and selfish passions, to preserve it—this is the peculiar and unfading glory of Christianity—this is a conquest over ourselves, which, without the aid of a merciful God, none of us can achieve, and which it was worthy of his special interposition to enable us to accomplish."

"In my last, I shewed you, from the very words of our Saviour, that he commanded his disciples to aim at perfection; and that this perfection consisted in self subjugation and brotherly love, in the complete conquest of the passions, and in the practice of benevolence to our fellow creatures, including among them our most inveterate enemies." "You will there find proved the duty of totally subduing the passions. It is sometimes objected, that this theory is not adapted to the infirmities of human nature; that it is not made for a being so constituted as man, that an earthly vessel is not formed to dash against a rock; that in yielding to the impulse of the passions, man only follows the dictates of his nature; and that to subdue them entirely, is an effort beyond his power. The weakness and frailty of man it is not possible to deny, it is too strongly attested by all human experience, as well as by the whole tenor of the scriptures; but the degree of weakness is to be limited by the efforts to overcome it, and not

by indulgence to it. Once admit weakness is an argument to forbear exertion and it results in absolute impotence. It is also very inconclusive reasoning, to infer, that because perfection is not absolutely to be obtained, it is therefore not to be sought. Human excellence consists in the approximation to perfection; and the only means of approaching to this term, is by endeavoring to obtain the term itself. With these convictions upon the mind, and with a sincere honest effort to practice upon them, and with the aid of a divine blessing which is promised to it, the approach to perfection may at least be so great as nearly to answer all the ends that absolute perfection itself could attain."

"In order to preserve the dominion of our own passions it behoves us to be constantly and strictly upon our guard against the influence and infection of the passions of others. This caution is all necessary in youth; and I deem it the more necessary to enjoin it upon you, because, as kindness and benevolence comprise the whole system of Christian duties, there may be, and often is, great danger of falling into error and vice, merely by the want of energy to resist the example, or the enticement of others. On this point, the true character of Christian morality appears to have been misunderstood, by some of its warmest and ablest defenders. In Paley's View of the evidences of Christianity, there is a chapter upon the morality of the Gospel, in which there is the following passage:—'The truth is, there are two opposite descriptions of character under which mankind may generally be classed.—The one possesses vigor, firmness, resolution: is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purposes, violent in its resentments. The other meek, yielding, complying, forgiving, not prompt to act, but willing to suffer, silent and gentle under rudeness, insult, suing for reconciliation, when others would demand satisfaction; giving way to the pushes of imprudence, conceding and indulgent to the prejudices, the intractability of those it has to deal with: the former of these characters is, and ever hath been, the favorite of the world. It is the character of great men. There is a dignity in it, which universally demands respect. The latter is poor spirited, tame and abject. Yet it so happened with the founder of Christianity. The latter is the subject of his commendation, his precepts, his example, and that the former is no part of its composition.' Dr. Paley is in this place adopting the opinion of Soame Jennings; whose essay upon the evidences of Christianity, he very strongly recommends; but I cannot consider it as an accurate and discerning delineation of character, or as exhibiting a correct representation of Christian principles. The founder of Christianity did indeed pronounce distinct and positive blessings upon the poor in spirit (which is by no means synonymous with the poor spirited), and the meek. But in what part of the gospel did Dr. Paley find him countenancing by commendation, precept, or example the tame and abject. The character which Christ assumed upon earth, was that of Lord and Master. It was in this character that his disciples received and acknowledged him. The obedience that he required, was unbounded; infinitely beyond that which was claimed by the most absolute earthly sovereign over his subjects. Neither for one moment did he recede from the authoritative system."

He preserved it in washing the feet of his disciples.—He preserved it in his answer to the high priest.—He preserved it in the very agony of his exclamations upon the cross.—'Father forgive them, they know not what they do.'—He expressly declares himself to be the Prince of this world and the Son of God. He spoke as one having authority not only to his disciples, but to his mother, his judges, and to Pilate, the Roman governor, to John the Baptist, his precursor. And there is not, in the four Gospels, one act, nor one word recorded of him (excepting in his communion with God,) that was not a direct or implied assertion of authority. He said to his disciples (Matt. xii. 29.) 'I learn of me for I am meek and lowly in heart, and ye shall find rest to your souls.' But where did he ever say, learn of me, for I am tame and abject. There is certainly nothing more strongly marked in the precept and example of Christ, than the principle of stubborn and inflexible resistance against the impulses of others to evil. He taught his disciples to renounce every thing that is counted enjoyment upon earth: to take their cross, and suffer all ill treatment, persecution and death, for his sake.—What else is the Book of Acts, than a record of the faithfulness with which these chosen ministers of the gospel carried these injunctions of the gospel into execution? In the conduct and speeches of Stephen and Peter, of John or of Paul, is there any thing indicating a resemblance to the second class of characters, into which Dr. Paley divides all mankind? If there is a character on historical record, distinguished by a bold, intrepid, tenacious and inflexible spirit, it is that of St. Paul."

It was to such characters only, that the commission of teaching could be committed, with certainty of success. Observe the expression of Christ to Peter, (Matt. x. 18.) 'And I say unto thee, that thou art Peter, (a rock,) and upon this rock I will build my church, and the gates of hell shall not prevail against it.' Dr. Paley's Christian is one of those drivellers, who to use a vulgar adage, can never say No to any body. The true Christian is the 'Juturn et tenacem propositum' of Horace. The combination of those qualities so essential to the heroic character, with those of meekness, lowliness of heart, and brotherly love, is what constitutes the moral perfection, of which Christ gave an example in his own life, and to which he commanded his disciples to aspire. Endeavor, my dear son, to discipline your heart, and to govern your conduct by these principles thus combined.—Be meek, be gentle, be kindly affectionate to all mankind, not excepting your own enemies.—But never be tame or abject: never give way to the pushes of imprudence, or show yourself yielding and complying to prejudices, wrong headedness, or intractability, which would lead or draw you astray from the dictates of your own conscience, or sense of right.—'Till you die let not your integrity depart from you.' Build your house upon a Rock, and then let the rains descend, the floods come, and the winds blow and beat upon that house, it shall not fall, for it will be founded on a rock. So promises your blessed Lord and Saviour, and prays your affectionate father."

"The principles and rules of composition, derived from Greek and Roman schools, and the examples of their principal writers, have been so generally adopted in modern literature, that the style of the scriptures, differing so essentially from them, could not be imitated without great affectation. But for paths of narrative, for the selection of incidents that go directly to the heart; for the picturesque of character and manners; for the selection of circumstances that mark the individuality of persons; for unanswerable cogency, and closeness of reasoning; for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible.—Be careful not to let your reading make you a pedant or a bigot; nor to puff you up with a conceited opinion of your own knowledge; or make you intolerant of the opinions which others draw from the same sources, however different from your own.—And may the Merciful Creator, who gave the Scriptures for our instruction, bless your study of them, and make them to you fruitful of good works."

## THE REFLECTING CHILD.

"What occasions that melancholy look?" said I to one of my young favourites one morning. He turned away to hide a ready to start in his eyes. His brother answered for him: "Mother is very angry with him because he would not say his prayers last night, and cried all day because a little sparrow died that he was fond of." And this little mourner hastily turned round, and

looking at me, exclaimed, "I could not say *Thy will be done*," because of my poor bird." I took him by the hand, and pointing to his school-fellow, mark this observation, said I, from the youngest present, only six years old, for it explains the nature of prayer. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God, what you could not say truly from your heart; but you may beg of him to give you submission to his will, and you may try to forget the loss of your sparrow, and find another to supply its place; for that is what all wise persons do, instead of fretting and vexing themselves, they consider how to retrieve their losses by other means.—*Youth's Mag.*

## CHEROKEE SCHOOLS.

From the Hampden Journal.

SIR—I enclose you a letter which I have received from John Ross, one of the principal men of the Cherokee tribe of Indians. I am with respect, yours, &c. SAMUEL LATHROP. West Springfield, June 20, 1824.

Washington, May 15th, 1824.

"The Honorable SAMUEL LATHROP,—SIR.—You have intimated that it would be interesting to the people of your district to receive a statement respecting the progress of the schools, which have been established under the direction of Missionary Societies in the Cherokee nation, from one who is a native of that nation. I take great pleasure to give you a brief view of the subject, and I regret that it is not in my power at this time to give you a more detailed account; especially as the good people of your state have taken such deep interest in the concerns of these Missions. The principal school establishment of the American Board of Commissioners for Foreign Missions amongst us, is that at Brainerd, and the number of pupils of both sexes at that station is from 60 to 100, varying from incidental causes, sometimes by referring into the local schools which are more convenient to their abodes, &c. There are five local schools in connection with this establishment, and the sixth perhaps are now in operation; in each of these local schools there are generally from 25 to 30 children under instruction; besides these there is also an establishment under the direction of the Baptist Society, where there are about the same number of pupils under instruction as at Brainerd, and also one other under the direction of 'the United Brethren,' or Moravian School, it is one of the oldest Missionary establishments in the nation, and much good has resulted from it, as well as the others which have been mentioned; in all these schools the children are taught the English, and when out of school the boys are employed in husbandry and other useful employments, so as to inculcate a habit of industry. The girls are taught all the necessary vocations of domestic concern. The propensities made by the pupils in their studies, have been remarked with surprise by every stranger who have visited them—besides these pleasing improvements a happy change has in an extraordinary degree been also made in the moral and religious condition of the Nation, and many are considered as ornaments to the Christian Churches in which they have been associated. Independent of these Missionary Schools there are some private ones through the Nation, and it is in contemplation with the Chiefs to establish a National Academy, as soon as the pecuniary concerns of the nation will permit. And also to put a printing press into operation—with confidence it may be said that the state of general improvement in the Nation is advancing in a prosperous degree. Agriculture is a leading pursuit of the Nation, and it may not be improper here to state, that there are some farms together with their tenements, worth at least from ten to fifteen thousand dollars, exclusive of stock; though but a few of such a value, yet there are many citizens of the Nation, whose means are amply sufficient for extending their improvements to such valuation, if disposed; there are several native merchants employing sufficient capital for retail store in any place affording the same population. Although it is true that a majority of the nation is poor, and greatly in darkness; but the same causes which has produced Christianity, Civilization and Wealth in others, are in like manner accessible and may in time be enjoyed by them all. It is therefore an important consideration, that those who have tasted the fruits of civilization, should not withdraw themselves from their unimproved brethren, but that they should use all their influence and exertion to elevate their equal with themselves; under this sense of duty the whole nation cannot fail of being in due time completely civilized—to ensure which, wisdom and prudence strongly forbid any precipitate change in the administration of their government, but the changes should keep pace with their condition; by such process they may be completely civilized and be made fully prepared to be incorporated with the United States."

"Every husbandman knows, that a fruit must be fully ripe before its seed will sprout and grow to perfection, and that the seed of an unripe fruit can never grow, but will rot and be unprofitable, just so, would be the fate of a large portion of the Cherokees, were they to be merged into the population of this civilized community, before they are fully prepared for the change; but give them the necessary time for preparation and they may come into the Union with all usefulness to themselves and to the American family. And it is within the sphere of possibility, that a Washington, a Newton, a Brainerd, or an equal to the greatest man the world ever produced, may spring from such confederation."

May you return safely to your own fire side, and there enjoy the fond embraces of your family, in health, prosperity, and happiness, is the sincere prayer of Sir, your obedient servant, JOHN ROSS.

## DEAF AND DUMB.

Extracts from the Appendix to the Report of the Asylum for the Deaf and Dumb, at Hartford.

## SPECIMENS OF ORIGINAL COMPOSITION.

By a YOUNG LADY 27 YEARS OF AGE.

What I thought of the Sun, Moon, and Stars, before I came to the Asylum.

I wished to look at the sun which was very brilliant as the gold, but I could not see it. I thought the sun was like a man who was a soldier. He wore his crimson dress, and stood on the sun, while he governed over all mankind every day. I was much troubled by the heat of the sun. I told my sister that he was very cruel to us, and I wanted to touch him, but I was disappointed, because I was too far from him. While the sun was coming up, I pursued to catch him in the East, but I could not do it. I believed that he was very artful. I was playing in the garden in the summer without a bonnet. My friends told me that he would make me black, and I did not believe about it. There was a reason that he could make the brown cloth on the grass white. They were excited to laugh. In the afternoon the clouds began to become very black, & I considered that the sun was melted with the lightning. The thunder was heard, and I could feel it. He threw a large ball going down the earth, and he became the moon all night. In the morning he held a large candle which was not all day, while he was walking towards the west. I sat on the door of the house in the evening pleasantly, and I looked up the new moon going down the west. A few days ago, when I was walking alone to the neighbourhood, the half moon followed me, and I did not wish her to come. I thought I was deaf and dumb, and she was very curious. The moon was full, and became the darkness in her face like a picture. I asked my friends what was the matter with her? They said they did not know what. When I went

to my chamber, I extinguished a candle, and was afraid of her, and I shut the windows all night, because I disliked to be seen by her. I was very anxious to take refuge. I advised her not to follow me, but she was still obstinate. When it was dark, the moon would not come up all night, and I was glad to hear of it. There were many stars in the sky which was very pleasant. Why did they stay there? I talked with my soul, and it was not necessary that they lived. I went out of the house, and I contemplated that they had large parties pleasantly in the evening. They were riding, while they held their beautiful candles with their hands. When I was a girl, I frequently went away, and was struck to look up a star which was going into fire with fear. I thought it was like a gun, and I ran and entered to call my sister to see the star. I asked her what was the matter with it? She answered that it would kill me. I was very afraid of it, and I told her that I would go away no more in the evening. I looked up the sky, and called my friends to see the milky way. I said "some body covered there with the white cloth." I truly saw a comet which was fallen from the sky, and I trembled with terror. I wondered that I had never seen it before. I expected that some nation was burned with fire in the distant country. I did not know who made these, and I was very ignorant not to think that God was a creator of the universe."

By a YOUNG LADY 19 YEARS OF AGE.

An account of what my Class do in the school-room during one day.

By 9 o'clock in the morning all the students go to the chapel, to attend prayers, which one teacher makes, by signs, standing on the stage, while we all sit. He explains one text of the Bible to us, which is written on the slate. Having risen to worship God, while we are all standing, he shuts his eyes and makes prayers by signs to Heaven. After attending prayers, my class mates recite the lesson of the history of England, which we had studied, before Mr. G., who sits on the chair on the stage. After this, we then rise and go to our slates, to write and to study the other lesson of the same book, which is written on the slate, and Mr. G. explains to us the meanings of the lesson. Then he extracts the idioms from it to teach us by signs, and we write them on the slates until noon; our lesson is done, when we are dismissed from school. After dinner at 2 o'clock, we return to school and sit to attend the history of England on the slate, which Mr. G., on the stage, explains to us, that we may recite the long lesson the next morning. Then we stand to write, while he teaches us the biography or Encyclopedia in the afternoon. When our lesson is done at half past 4 o'clock, all the pupils come to the chapel and attend prayers. The teacher explains to us one text of the scriptures, and then we all rise and stand, he makes prayers by signs. After prayers, we are all dismissed from the chapel. In the evening my classmates study the lesson, because we shall recite the next morning."

## DESCRIPTION OF VESUVIUS.

"The guide now led us towards the foot of Vesuvius, properly so called, which rises, like an immense ant heap, about twelve hundred feet high; and all the way we trod on newly-formed lava. Streams were issuing out on all sides; but at the foot of Vesuvius, the place where the lava first appears, smoke was rising in clouds which sometimes shaded the sun. There we scrambled up a heap of loose rocks, along the top of which was slowly flowing a stream of half-fluid matter, in a ditch three or four feet wide, self formed, but perfectly straight and regular. It was encrusted with a porous black surface; but whenever a cloud passed over or rather when the smoke of Vesuvius rolled for an instant between us and the sun, it brightened like red-hot iron or a rattlesnake suddenly enraged, while a strange crackling sound passed over it that made us start. Quantities of the lava were easily taken out with a stick, but the heat was so great as to make the operation somewhat inconvenient. It was so hot as to make the wood blaze; but soon grew hard, and in a few minutes cold enough to handle. While thus employed, we heard repeated sounds like distant thunder, which we supposed to be the guns discharged from the ships in the bay, though our guide declared they came from the mountain."

About thirty yards above this place, was a heap of rocks fifty feet high, which marked the spot where the lava burst from the ground. Smoke was passing off by a hole in the top, while the current flowed from its base. Within a short distance there were several other mounds of this description, each of which was performing on a small scale the work of a volcano, and was in fact a mimic Vesuvius. By an accumulation of stones, the passage gradually becomes clogged, and at length the lava finds a new vent, where it forms a new channel and a new cone."

Through a hole, we saw the lava just as it issued from the mountain—there it was, fifteen feet below us, in a caldron it had formed, eddying and almost boiling, like melted iron. Here we were told, a Frenchman lost his life a few days before. Whether his death was accidental or intended, we could not satisfy ourselves. Our guide, the brother of him who had accompanied the Frenchman, declared he threw himself in; but nobody, I think, could look down this chasm and believe it. That he perished here, is certain, however; and the Neapolitan saw his remains re-appear below, and float down the current!"

Journal of a Tour in Italy.

## VILLAGES IN ITALY.

"The villages through which we passed bore the strongest marks of a poor and degraded population. Some of them must contain five or six thousand people; yet the houses were low and small, and many of them I will venture to say, not built since the discovery of America. The windows showed vacant and dirty faces, the doors ill-furnished rooms, and heavy stone walls and floors deeply worn by the feet and hands of numerous generations. Nothing like a new house, nor even an improved or a repaired one was to be seen; and I made up my mind while passing on, that not one of the men I saw looked capable of making a chair or a window-shutter, or even of putting a new button on his door. The streets had once been paved, but the stones generally lay loose in the dust, and did more harm than good. Now and then we passed the high walls of some forbidden ground, the premises of a petty title-bearer, or the garden of some convent; but every thing was concealed except the tops of the nearest trees, and nothing but the owners and the birds could conjecture at what they contained."

It was an after-thought with me to draw a comparison between these villages and our American towns, for there was nothing to make me think of it at the time. The houses were as closely built as those of a city, and the streets as narrow and uncomfortable. There was no neat and tasteful mansion which might be the residence of the lawyer, the physician, or the clergyman, and there was not a single brushed coat or tidy gown in the street, to discountenance the universal poverty and slovenliness."

## RESEARCHES IN MEXICO.

We learn from a late London Literary Gazette, the safe arrival of Mr. Bullock from Mexico, after a sojourn of six months. He visited the capital and many principal cities, and with great zeal & assiduity climbed volcanoes and pyramids, drew landscapes and temples, examined ancient images, and uniched long established gods; collected minerals, birds, natural productions, costumes, works of native arts and manufactures; and availing himself of the political situation of the country, which gave him free access to many sources of knowledge recently opened, he obtained possession of some very remarkable records, apparently of the greatest antiquarian value. He also procured some beautiful models, in full size as

well as in little, of the fruits and vegetable productions. The doubted hand-tree, with its fruit resembling the human hand; the torch tree, with its many stems covered with flowers and fruits; the gigantic and clustering clusters of the palms, bananas, plantains, papayas, avocados, and many varieties of plants whose forms are almost entirely unknown to the most skillful in Botany. To these and many others, Mr. Bullock has added specimens of all the productions that could be preserved in their natural state, and has brought from Mexico, to enrich the flora of England, a large collection of living plants, and seeds of the rarest and most beautiful flowers. His specimens of natural history are as valuable as those in botany. Of nearly two hundred species of birds, the greater number are undescribed. Many of these are humming birds of exquisite plumage, and surpassing brilliancy. Of these Mr. Bullock had, at one time, seventy alive in one cage, and studied closely their motions and habits. Mr. B. has also preserved a great variety of the fishes of Mexico and its coast, which are but little known; they are very singular in form and beautiful in colour, and he enumerates in his catalogue between two and three hundred species. While accumulating the stores of the vegetable and animal kingdoms, it would have been singular had he failed to visit the mineral world, in which Mexico is, perhaps, richer than all the universe besides. Her mines are more profuse and valuable, than rare or beautiful, but they form her distinguishing character, and will probably renew her wealth and importance as a nation, now that British and American skill and capital is about to be set to work upon the diseased and ruined mines. The great mine of Valenciana is now English property (we believe it belongs to the Messrs Barclay & Co.) it is said to have been one of the most productive mines in the world; if ancient accounts may be relied upon, the annual profits were at one time equal to a million and a half sterling.—*Lit. Gaz.*

## SLAVE TRADE.

A very respectable writer in a Review, speaking of the African Slave Trade, relates the following circumstances: [Nat. Gaz.]

"It was once the lot of the writer of this article, to be on board a small vessel, containing nearly one hundred slaves; the whole, with the exception of five or six men, were male and female children from four to thirteen years of age. These were confined to a small space, with scarcely sufficient room to sit upright; many of them laboring under disease, and their flesh, (or rather skin, for flesh they had but little,) rubbed into wounds by the motion of the vessel, and by lying close together on the bare deck. The men observing the constant imbrication of the crew, planned to take the vessel from them; but they were too emaciated and weak by confinement and hunger to attempt it hastily. In a short time they were observed to be considerably altered in their appearance and to look much better. One night, when all the crew, but the man at the helm were asleep, these desperate negroes rubbed on deck. The sailors and captain were aroused—a scuffle of some minutes ensued, in which both parties were severely wounded, and ultimately the slaves overcame. The following morning the captain deliberately loaded his pistols, placed three of the poor wretches in succession outside of the gang way, and in the presence of the others, shot them with his own hand. On inquiring, it was discovered, that these little half famished children, had daily supplied the men with some portion of their own scanty provision to strengthen them for the enterprise."

## CARDS.

The Subscriber gratefully acknowledges the receipt of Twenty Dollars from a benevolent individual in his church and parish, to constitute him a life member of the Palestine Missionary Society. Also Twenty Dollars, from the Union Tract Society in his parish, to make him a Life Member of the American Tract Society. PHILIP COLBY.

ELIZA S. S. COLBY, also gratefully acknowledges the receipt of Ten Dollars, from benevolent Ladies in her husband's parish, to constitute her a Life Member of the Palestine Missionary Society. North Middleboro', Mass. June, 1824.

## MEDICAL SCHOOL IN BOSTON.

THE Medical Lectures in Boston, will commence on the third Wednesday in November. Anatomy and Surgery, by Dr. WARREN; Chemistry, by Dr. GORHAM; Midwifery and Medical Jurisprudence, by Dr. CHANNING; Materia Medica, by Dr. BIGLOW; Theory and Practice of Physic, by Dr. JACKSON. The Massachusetts General Hospital, one of the most active and flourishing institutions in the United States, has received within a few years more than three hundred thousand dollars in private donations, in addition to its previous very liberal endowment from the state legislature. The number of surgical operations of magnitude performed in this hospital within the last two years and nine months, amounts to one hundred and twenty. Gentlemen attending the medical lectures, are admitted gratuitously to the surgical operations and clinical practice of this institution. Board may be obtained at from \$2 to \$3.—A class exceeding one hundred students from different parts of the U. States attended the last course. A pamphlet containing a particular account of the Boston Medical School, and Hospital, is published for gratuitous distribution, and will be forwarded to any person, on his addressing a letter, post paid, to Mr. LEONARD HOLMES, of the Post Office, Boston. July 10.

## Lives of the Ancient Philosophers.

JUST received by R. P. & C. WILLIAMS, Book-sellers, Cornhill square, the Lives of Thales, Solon, Pittacus, Bias, Periander, Chilo, Cleobolus, Epimenides, Anaxarchus Pythagoras, Heraclitus, Anaxagoras, Democritus, Empedocles, Xenocrates, Plato, Antisthenes, Aristippus, Aristotle, Epicurus, Diogenes, Crates, Pyrrho, Bion, Epictetus, Zeno. Translated from the French of Fenelon. With notes and a Life of the Author.—By the Rev. John Cornack, M. A. 12 mo. price \$1. First American Edition, revised and corrected.

## REV. L. F. DIMMICK'S SERMON.

JUST published by Charles Whipple, Newburyport, price 12-1/2 cents, INTERPRETATION: a sermon delivered at the North Church in Newburyport, on the occasion of the Public Fast, April 1, 1824. By Luther Fraser Dimmick. Sold also by Cummings Hilliard & Co.; Richardson & Lord; Lincoln & Edmonds; S. T. Armstrong; Boston; Whipple & Lawrence, Salem; T. H. Miller and H. Gray & Co. Portsmouth; Joseph Boardman, Exeter; William Hyde, Portland; Mark Newman, Andover; Clarendon A. H. Worcester; George Goodwin, Hartford; Hubbard & Co. New Haven; Russell Hubbard, Norwich, Conn.; J. W. Shepard, Concord, N. H.